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**SOME PROBLEMS
OF THE MODERN MINISTER**

SOME PROBLEMS OF THE MODERN MINISTER

THE HOLLAND LECTURES
FOR 1927

DELIVERED AT
THE SOUTHWESTERN BAPTIST
THEOLOGICAL SEMINARY

BY
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TO
THE MEMORY OF
MY FATHER
DR. STEPHEN W. DE BLOIS
STRONG AND BEAUTIFUL IN CHARACTER,
OF RARE CULTURE, A GRACIOUS CHRISTIAN GENTLEMAN;
AND MY UNCLE
LORD WILLIAM KENNEDY
SIMPLE AND STAUNCH IN FAITH, DISTINGUISHED
IN ACTS OF BENEVOLENCE.

P R E F A C E

THROUGH the courtesy of the President and Faculty of the Southwestern Baptist Seminary I enjoyed the privilege of delivering a series of lectures on some of the problems which perplex the minister of to-day. These lectures are brought together in this volume. I owe a debt of appreciation and gratitude to the professors and students of the Seminary for their warm-hearted hospitality during my brief sojourn amongst them, and for the rare opportunity of speaking day by day to more than 400 young ministers.

Everywhere throughout these pages especial and repeated stress is laid upon two simple yet very vital principles. One of these concerns the necessity for sacrificial and ceaseless service to individual souls in the name of Jesus Christ. The other refers to the crucial need for the whole-hearted culture of the inner life.

It will be noted that the method of address is frequently quite informal and direct. Also it will probably be suspected that practically all of the illustrations which are used in these pages have been drawn from my own pastoral experience, though they have not always been set down in terms of the first person singular. I make no apology on either score.

My entire purpose has been to bring a little real help to other ministers; and, though with much diffidence, to suggest ways and means of making the task of the working pastor more effective. Such a purpose necessitates plain speaking in direct terms rather than any dignified disquisition in the realm of theory.

For the same reason a definite personal experience, which has tried and proved the wisdom of some plan or policy or method of work is surely of more value than some beautiful ideal which has never been brought to the acid test of actual experience.

It may not be amiss to say that during a life devoted to educational and pastoral interests it has been my privilege to serve three churches, in Elgin, Chicago and Boston, for four, eight and fifteen years, respectively. The memory of the fellowships of those years is very precious; and I rejoice to think that they were unmarred by a single quarrel or any serious misunderstanding whatsoever between the minister and any member of his church or congregation.

With peculiar pleasure I remember the fine and affectionate friendships that have been formed with great numbers of noble-hearted ministers of Jesus Christ, in my own and other denominations. These lectures have grown out of such intimacies, and are based upon innumerable conversations on the very subjects here discussed.

AUSTEN KENNEDY DE BLOIS

Philadelphia

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INTRODUCTION

BY PRESIDENT L. R. SCARBOROUGH

SEVERAL years ago the Reverend Lewis Holland of San Antonio, Texas, founded in the Southwestern Baptist Theological Seminary a lectureship. The income from this foundation has been used and will be used in the future to secure outstanding leaders in the various fields of education and religion to deliver each year lectures to the faculty and student body of this institution. In former years the following have delivered this course of lectures:—Dr. George W. Truett, Dr. W. L. Poteat, Dr. John R. Sampey, Dr. H. C. Mabie, Dr. S. J. Porter, Dr. E. C. Dargan, Dr. W. J. McGlothlin, Dr. J. W. Jent and Dr. R. E. Gaines. Dr. Austen K. de Blois makes the tenth of these distinguished leaders who have contributed their brain and heart power to this masterful foundation.

Dr. de Blois is a pastor of wide, successful experience, a journalist who stands at the top of the field of religious journalism, and an educator of considerable experience and notable success. During recent years he has been serving in a double capacity, as editor of the *Watchman-Examiner* in New York, and as President of the Eastern Theological Semi-

nary in Philadelphia. His successful experience in these many fields of Christian endeavor has pre-eminently fitted him for a discussion such as is found in this volume.

For the period of these lectures delivered in March, 1927, he gripped with the hand of a master the hearts and wills of the faculty and students of the Southwestern Seminary. He made deep and permanent tracks for glorious good in the life of this institution. The speaker and author has most discerningly found and triumphantly exposed the heart of the preacher problem in these modern times. He never wobbled on the truth of the New Testament. He is loyal to his Lord Jesus Christ; and every page of this volume rings true to the great elementals of the New Testament message. With tremendous logic, powerful persuasion, and remarkable sanity he handles many of the problems which every minister of the Gospel must face. He shows the hand of a real teacher as well as the passion of a real preacher. Wherever he is theoretical, he is also pre-eminently practical.

The book will make a great textbook for seminaries and Bible departments in schools of religion. It ought to be in every preacher's library. The ministry of the whole world would be lifted and helped by a careful study of this remarkable volume.

It gives me pleasure, as President of the Southwestern Seminary, to commend to my brother ministers everywhere this big bundle of brain and heart, throbbing with spiritual power, leading the ministry

toward the right conception of the New Testament preacher and follower of the Lord Jesus Christ. I hope that it will have a wide circulation and a permanent place in the affections of the ministry of America and of the world.

Seminary Hill, Texas.

PART I

THE MESSAGE

SOME PROBLEMS OF THE MODERN MINISTER

CHAPTER ONE

PREACHER OR PASTOR

I

A young man, who had been for several years in the active pastorate, was concerned with a problem which had caused him much anxiety. Let me state it as nearly as possible in his own words. "My predecessor was a genial and friendly man. He was not a student. His sermons were rather weak. He used to tell the people from the pulpit that he did not believe that he was honoring God by secluding himself amongst a lot of books. His purpose was to go about amongst the people, as Jesus did. This man was very popular. He was an incorrigible caller. In fact he spent most of his time in the homes of his people. He did little else.

"I have entirely different ideals. I believe that a minister should interpret God's Word. I believe that he should give attendance to reading, to exhortation, to doctrine, as Paul counseled Timothy; that he should study to make himself approved; that he should at all costs be an able and intelligent

preacher, building his people up in the most holy faith. My church is organized into many societies. The direction of these and the sermon work, to which I feel that I must give long hours of conscientious thought, absorb all my time. Yet the members of my church insist that I must be a dutiful pastor. This means endless calling which I consider practically valueless. What shall I do?" The counsel that was given to that young man has been elaborated in the words that follow.

The ancient and standardized requirements, which pulpit committees insisted upon, were two in number. The minister must be a good preacher and a diligent pastor. Usually his gifts in these two directions were analyzed and set over against each other. The Rev. Mr. A. was an eloquent preacher but not much of a pastor, or vice versa. Here and there, but seldom here and not often there, were men who excelled in both gifts. They were the rare men. And they are. Indeed they are quite exceptional to-day, where many other duties make so great a demand upon the minister's energies that he is almost certain to neglect that particular task of the two mentioned, for which he is less well fitted, or in which he is less deeply interested.

One man, in all the time he can spare from the executive work whose demand has become so autocratic, gives himself to his sermon preparation. Another gives himself to his people in their homes. If there were any further division the minister would spread himself out so thin, both ways, that there

If ministers could give themselves to preaching & visiting - 150 many other
PREACHER OR PASTOR *demand.*

would be very little left of him anywhere. Nevertheless, something must be attempted. The minister must so limit his general work, his oversight of societies and committees, his community and other secondary service, that he may prove himself a thoughtful and arousing preacher, and an affectionate and helpful pastor.

I have known several ministers, and undoubtedly they represent many more, who have grown into the perilous habit of leaving the preparation of their morning sermon until Saturday afternoon, and that of their evening sermon until Sunday afternoon. Such a policy is suicidal. The sermon, with its out-working, its orientation and its delivery, is the most vitally important element in the minister's activities. *K*

In the course of an address before a company of ministers a city pastor expressed his belief that the importance of sermon preparation was being over-emphasized. "People in general are not thinkers. They just want something bright and helpful. I find that in an hour or two on Saturday evening I can bring together enough material to suit their tastes. During the week I do a great deal of calling, and I can readily weave into my sermon interesting incidents drawn from that visitation of my people. This makes the sermon practical and it concerns itself with their everyday living."

This confession sounded well enough; but did it not really mean an abandonment of a noble ideal? Back of every sermon there should lie many hours of study, of prayer, of careful thinking, of faith-

ful preparation. It is a startling commentary upon the words of the preacher who has just been quoted, that within a year after he had given the address in question he was asked by his people to resign his pulpit. It was one of the most influential in the city. His resignation was asked for on the ground that his preaching was altogether unsatisfactory, though as a pastor there was no particular cause for complaint.

II

Give first place to preaching. The sermon is primary. Weakness here is apt to produce weakness everywhere. The times demand vigorous spiritual sermons. The upbuilding of the lives of the members emphasizes the same demand. The development of the young people in intelligent Christian service strengthens the same demand. Frequently a minister will devote much effort to the compilation of titles for a series of sermons. The titles are attractive. They awaken curiosity. They compel attention. But the preacher, unfortunately, trusts too greatly to his brilliant topics. The sermons are vastly inferior to the titles. The fact that the titles are attractive should be a challenge to make the subject matter peculiarly attractive. More study, not less, is necessary in such cases. If the man has succeeded in working out a fine list of topics, and has them announced beforehand, his congregation will make a double demand upon him. It is a major sin to disappoint those people by giving them disjointed oratory and a group of anecdotes hastily assembled.

It is not a catchy title that intrigues the fancy, but a vital truth wrought out in prayerful labor that wins a soul for Christ, or invigorates the heart of a believer.

It is no part of my purpose to discuss types or methods of preaching. There are scores of books devoted to the subject, and some of them are on every minister's bookshelves. It might be well to get rid of the most of these, but to retain at least two or three, which are of superior merit. On the technical side, and especially for the student, Broadus' "Preparation and Delivery of Sermons" has no peer, though it was first published many years ago. On the practical side, and for men in the active pastorate, Beecher's "Yale Lectures on Preaching" has stood the test of time and is full of suggestion and inspiration.

One matter alone I desire to mention in this connection, for it lies at the very center of things. It is stated in the most succinct fashion possible by the Apostle Paul when he says: "Preach the Word." The sermon which carries the spirit of scriptural truth is always effective. It must be the spirit, however, rather than the letter. Bible quotations are mere words unless they be informed by the Holy Spirit and wrought out as a revelation in the soul of the preacher. Let the spirit of the Word of God influence and compel, and the divine energy will lay hold of men's souls. The Word is quick and powerful and sharp. It is the chosen means for the building of the kingdom. To preach the Word is to preach

"the unsearchable riches of Christ," for the Word is aflame with the glory of Christ and his Cross.

My present object is to consider the preacher in particular relationship to his congregation. This involves a psychological question, underlying many other questions concerning text, matter, method, manner, and that abundant homiletical wisdom upon which I do not venture in these lectures.

An ordinary church congregation is not a unit but an aggregation, and usually a conglomeration. The minister who talks for half an hour to a hundred or five hundred people speaks in the presence of all sorts of personalities, having all varieties of habits, tendencies, prejudices, peculiarities and points of view.

The Athenian is present with his craving for novelty. The Pharisee, with his mint and anise and cumin tests, is not always absent. The cultured soul wants chaste diction and choice morsels of original thought. The practical man wants straightforward up-to-date deliverances. The aesthetic type of mind is yearning for dramatics and poetry. The emotionalist will judge a sermon by the size of the lump that the preacher raises in the hearer's throat or the freshet of tears that he brings to the hearer's eyes. There are people who long for thrills, and people who exult only in sound doctrine, and people who thrive chiefly on polemics, and people who grow restless unless they are entertained and amused.

How can one poor preacher, harassed by a legion

of duties and details of pastoral labor during the week, find time to compose two fresh and forcible sermons of universal sweep and range, kaleidoscopic and prismatic, that will satisfy the many-minded multitude to which he ministers? The answer is easy. But if he cannot do it, what is he to do? The answer is not so easy.

It is not his business to please everybody, but he ought to have an earnest desire to help everybody. He might be able to bring a message of universal help every time he preaches if the congregation would prepare themselves for the service of worship and for their responsibilities as listeners as carefully and prayerfully as he prepares beforehand for his sacred task as preacher. But they do not. Many of them would hardly know how to prepare themselves. There are schools to fit men to preach sermons but no schools to prepare men to hear sermons.

In addition to the people who are anxious for certain types of sermons to suit their individual tastes, there are also people who are not anxious for sermons at all. They are "busy here and there." They bring their bodies to church, but their souls are elsewhere. Their faces are serene and devout, but their brains are on a rampage.

Here is one whose head is fairly overbrimming with important commercial transactions, and the quiet restfulness of the house of worship gives him a fine chance to think through some shrewd plan of action for to-morrow. How solemn and attentive he looks; how far from the sanctuary are his thoughts.

Here is another who is socially inclined, so that she has a séance with her soul on the subject of her next dinner party. Over there is another with her sweet young fancy "lightly turned to thoughts of love," and down near the door is a youth who is brooding over athletics. So it goes! Could all these excellent church-goers be scalped and the working of their mental and moral natures be descried and described, the revelations would be picturesque and startling.

The average congregation is not actively hostile or cynically critical. It is, however, quite destitute of any uniformity of mental state or of moral attitude. There is a surprising absence of preparation to hear and profit by the message. The minister is required to adapt his sermons to the varying needs of a heterogeneous throng. The only exception is when some great emergency or catastrophe or national crisis seems to fuse the whole congregation into a single eager and expectant personality. Then how easy it is to preach!

On ordinary occasions, how shall the preacher convey a really inspiring utterance, if he be neither extremely versatile nor broadly cosmopolitan in his outlook on life?

He can accomplish the desired end in only one way; by striving in all things to interpret the mind of Christ, by enforcing the eternal truths, and by seeking ceaselessly for the surcharging and energizing power of the Holy Spirit. On special occasions he may wander into wayside paths, and speak on

particular themes for the benefit of certain groups. For the most part he must travel the great highways of truth, and put the full force of his consecrated personality into the exposition of those spiritual principles that have a universal application.

The preacher who remembers that though there be many minds there is just one message will not be anxious nor afraid. True, that one message is an infinite and many-sided one, but in all of its myriad forms it appeals to the best and deepest human qualities. It meets the needs of all temperaments, all ages, all dispositions, all outlooks on life. If it be prayerfully pondered, conscientiously prepared and uttered with sincere conviction it will win its way.

Dr. John Hall once made the interesting statement that he had preached the very same sermons before his ultra-cultured congregations in the Fifth Avenue Presbyterian Church in New York City that he had preached to groups of humble cottagers in the country districts of Ireland, and with exactly the same results in each case, the conversion of souls amongst his hearers.

The members of the congregation, however, have a definite obligation here. They should always come to the house of God in the spirit of prayer, and with open minds and hearts. They should not insist upon hearing their own kind of sermon only. They must seek to free themselves from narrow judgments and unfair comparisons. Good hearers make good sermons. Prayerful listeners kindle a flame of prophetic utterance in the preacher. A sympathetic congrega-

tion may produce a mighty pulpit, provided the minister himself be a man of God with a passion for sacrificial helpfulness.

III

Now what shall be said about the pastoral office?

Few people realize that while the demands on the pulpit are more exacting than they have ever been before, the distinctly pastoral demand has been changed and in some respects minimized. Families do not stay in the house any more. The deserted home is a peculiarly pathetic fact. Even in the evenings the members of the household scatter. The church as well as the world provides a dozen different meetings for the week nights. The summer cottage habit takes away the wife and children for three or four months. This applies now to the moderately circumstanced as well as to the wealthy.

Besides all this the people of a local church are scattered in every part of the city or town and its suburbs. "It took me five hours yesterday to call on three of my families," said a persistent pastor to me recently, "and two of them were away from home." The inveterate pastor is a woeful sinner in his waste of precious time.

Then the pastor is not now the family adviser on all sorts of matters as he once was. He is not needed as a partner in family conclaves and a sharer of family secrets. Pastor and people alike are caught in the whirl of things. Leisurely visitation is impossible, except at the sacrifice of all other ministerial

duties. The old fashioned type of pastoral calling had a fine flavor about it which can probably never be reproduced. As the times change the manners change, and cherished customs pass away.

The old-time parson harnessed Dobbin after mid-day dinner and started forth on his rounds. His wife if possible accompanied him. They called upon half a dozen families, remaining for supper at the last house in the group. There was healthful conversation about local concerns, mutual friends, the church and its work and the things of the religious life, followed by the reading of the Scriptures and prayer. The head of the family was summoned from the store or mill or from the fields; the children were called in from their play. The entire household, with the minister, had thus an hour of beautiful Christian fellowship together.

Such conditions are impossible to-day. The man who retains the old idea of pastoral ministration may find the wife and mother at home, but probably not. The husband is busy at his daily grind. The children are busy with their studies or occupied with their friends. The telephone, the radio and the motor car have destroyed the ancient quietude. The minister's pastoral service consists chiefly of a social chat with a woman or two, and the sacred pastoral office degenerates into a tête-à-tête with some charming lady of the church. Perhaps the following Sunday the husband, a hustling business man, appears at the church for the first time since Easter, some months before. He tells the minister how much his wife ap-

preciated his call; and the good deacons rejoice because Mr. So-and-So was present. They report to the pastor that his work is certainly producing results: "There's nothing like pastoral visitation, after all!" How supremely ridiculous!

Even when the minister forces the conversation into strictly religious channels and talks to the lady about her soul, the short modern call and the general surroundings of the modern home make such attempts forced and perfunctory.

There is a good deal of sound sense in the words of a recent critic, who says: "Pastoral calling often degenerates into pious loafing. The average church member would rather have his pastor planning church activities and preparing sermons than ringing door bells. The honest church member is capable of maintaining interest in the church without frequent persuasion. A minister who spends most of his time during the week in parlors and drawing-rooms will have nothing to serve on Sunday but inconsequential sermonettes."

There came to my editorial office in New York City an item from a certain pastor to the effect that he had made 2,100 pastoral calls during 1926. Assuming that these calls were made on week days that would be just seven calls a day. The thought that leaps instantly to one's mind in such a case is in the form of an interrogation: What became of his sermons and everything else worth while? Yet many churches still cry out for just such misuse of time.

The whole perplexing situation grows out of the

fact that we are clinging to an antiquated custom in the face of utterly changed relations. The minister stands in the midst of a complexus of conditions which makes it impossible, entirely impossible, for him to satisfy outworn ideas of personal visitation and "keep the people sweet" by wasting valuable time, and also do the big primary things that call for the best energies of brain and heart, unless he be some sort of a super-man.

Shall the minister exhaust himself then in running about, card-case in hand, to call on the great ladies on A street to-day, and the humble ones in B street to-morrow, his system of formal visitation being duly announced beforehand in the Sunday calendar? Shall he thus seek popularity at the cost of power, and keep his people in good humor by pandering to their vanity? Shall he feminize his holy calling by catering thus to the women of his flock while their husbands are away at work? Shall he thus sacrifice the better things of his sacred ministry?

By no means. Let not precious time be wasted in such superficial enterprises. But the function of the pastor has by no means ceased. The pastor, or shepherd of souls, may well use time and energy in that divine business which is truly pastoral, and spiritual as well. He may well expend himself and exhaust himself in loving devotion to lost souls.

IV

Yes, the minister has pastoral work to do. This work is exceedingly important. It is the cure of souls.

It is the woman of Samaria whose sins are many but whom grace can reach. It is the despised publican who has a secret yearning after God—there are many modern copies of Zacchaeus. It is the sisters and Lazarus in the Bethany home, ready for any task the Master may suggest. It is the blind beggar by the wayside, with no attractive parlor in which to entertain his Lord. It is the prodigal youth, astray in the great city or in the village town. It is the man of authority whose daughter lies ill at his home; and daughter and ruler alike are needing the word of life. All of this is pastoral service.

To the sick, the poor, and the troubled the man of God should minister, and to these his whole dynamic labor should be given. The late General William Booth, the founder of the Salvation Army, with whom I had the privilege of personal acquaintance, said once in my hearing that his work and that of his followers lay in three worlds, the world of the sinning, the world of the suffering, and the world of the poor. Chiefly to these three worlds the good minister of Jesus Christ must, in these days, confine his pastoral work.

The faithful pastor is far more than a peripatetic, a social caller, a soliciting agent or a doer of formal duties. His going about amongst his parishioners has always some particular aim in view. That aim, whatever it may be, is quickened and informed by the genius of sincere Christian friendliness. If he be remiss in his attentions to the sick, the poor, the troubled ones or those who have bruised their

souls through contact with sin, he is untrue to his high calling. Promiscuous or systematized visitation of large numbers of people may be a sad misuse of time, but the pastoral instinct must not be allowed to atrophy. The shepherd must watch over his flock. He carries their welfare in his heart.

For instance out of the ordinary work of a city pastor the following experiences were encountered within a period of ten consecutive days. A young married couple have quarreled and are about to separate. The minister visits their home and talks with them for hours, prays with them and secures their pledge to make a fresh start. A young man is waiting for him at the door of the church. He confides to him that through hard study he has come into a nervous state where suicide is a constant temptation. The minister gives him a small dose of sharp reprimand and a large portion of undiluted gospel cheer and sends him on his way rejoicing. A woman at whose home he calls seizes the chance to tell him of her intellectual doubts and difficulties. She belongs to a Woman's Club that has been following a course in Evolution and being a thoughtful student she needs help.

At another house, a day or two later he finds that a woman, a temporary guest, has been taken with pneumonia and is dying. He prays with her and seeks to speak messages of comfort and faith to all. A young man is thinking of entering the gospel ministry and desires counsel. A man has been anxious about his business; he is facing bankruptcy and al-

though he does not expect financial aid he needs the brotherly words of the minister. A young man has fallen into terrible sin; he makes a clean breast of it. He needs, oh, how much he needs!

Those ten particular days may have been exceptional. Of course a great many minor ministries of those days have not been recorded. But whether more or less every day has its opportunity. The moment we become professional or formal or perfunctory we miss our chance. If we knock at the door of grief with the *sang froid* of an undertaker or a florist we have already missed our chance.

v

The pastoral office is chiefly valuable because of the opportunity it offers for the cultivation and expression of the affectional nature. It helps in the education of the heart. It gives the man of God a noble chance to exemplify his love for others.

If the "pen is mightier than the sword" the voice is mightier than the pen, the brain is mightier than the voice, and the heart is mightier than the brain. Heart-power is Christ-power. All spiritual energies depend upon the condition of the heart.

The heart must be put in training. The minister is constantly called upon to "rejoice with them that do rejoice and weep with them that weep." Joyless mirth and crocodile tears are an offense. The many compelling calls for sympathetic service tend to dry up the wells of pure emotion, unless the minister guard himself by prayer and divine communion, and

cultivate the graces of faith and patience, of understanding friendliness and brotherly compassion. There is danger of professionalism, which in this sacred calling becomes hypocrisy, a deadly sin.

The follower of him who "had compassion on the multitudes" may not "smile and smile, and murder while he smiles," or unctuously "shape his face to all occasions" while his heart remains untouched. He must "feel with" others; he must truly sympathize; he must put himself in the place of the other man.

This is not always easy. It is difficult for the pastor to put himself in place of the other person when that person is woefully sick while he is superbly well, or afflicted when he is walking in unclouded sunshine, or jubilant when he is depressed. Yet such is the divine requirement and he must pray himself into its full exercise, or his ministry fails.

The good minister is the pastor of publicans and sinners. A young "ne'er-do-well" is a burden of grief to his mother and a plague to the community. In a drunken brawl he is severely injured. The pastor calls. Knowing the facts, and looking upon the leering and pain-twisted features of the youth he finds it easy to sympathize with the mother but quite impossible to sympathize with the son, who is surely getting now a bit of his just deserts. He is despicable, disgusting.

Nevertheless it is just here that one of the supreme tests of our Christian faith comes to challenge us. If the minister have so much of the Christly passion for lost men that he can enter into affectionate

sympathy with that young man he may win his heart and his life may be transformed. No perfunctory expressions of pity suffice. He must feel for him and with him. He must find his way into that poor degraded life. Only so can he be a true shepherd of the soul.

A Salvation Army officer, a converted "hooligan," guiding an American minister night after night through the slums of London, explaining and illustrating the sacrificial work of the organization, thrust deeply into that man's heart the lesson that there is something good still lurking in the hearts of the vilest of the vile; and therefore possibilities of redemption and the attainment of the highest Christian character.

It is not enough, however, for the intellect to understand this fact; it must be vitalized in the depths of the heart. The minister who has learned to feel deeply and tenderly, as the Salvationists do, for "lost, strayed and stolen" souls is on the highway of Christlike power. If he daily renew his spirit through fellowship with the Father of mercies he finds that every fresh experience develops more perfectly the inner compassions and broadens the sweep of their influence. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

"A poor, wayfaring man of grief
Hath often met me on my way,
And sued so humbly for relief
That I could never say him nay.

I had not power to ask his name,
Whither he went nor whence he came;
But there was something in his eye
That won my love—I know not why.”

The good minister is the children's pastor. The Master states the case concisely: “Of such is the kingdom of heaven.” They who faithfully preach the kingdom learn to know and love these merry little children of the King. A generous, boisterous, fun-loving boy, or a demure and winsome maid of eight or nine, may often teach the dignified dominie more about the kingdom than he can learn from all his dry philosophies and technical theologies.

Blessed is that minister who has a group of happy children about his family board! They and their comrades, coming and going, laughing, crying, talking, studying, planning, will do their best to keep him human and wholesome! How quaint their views of life. How inconsequential and honest their sayings and doings. With what irrepressible hopefulness they regard the world and its wonders. How pitiable the state of that minister who has not been wise enough to create within himself a right spirit, through joyous journeyings in the sweet fairyland of childhood! He who has won the heart of a child has built for himself an everlasting kingdom.

The good minister is the pastor of the afflicted ones. It is a sacred comradeship. They who walk through the valley of the shadow holding the Master's hand; they who bear heavy sorrows in the name

of love; they who dare for the cause of truth the burning fiery furnace; they who are Christ's companions on the *via dolorosa*, are a sanctifying influence in any parish. They bear the brand of the Cross. The pastor neglects these at his spiritual peril. Communion with them brings thrilling interpretations of the unseen mysteries.

A woman of rare intellectual gifts had been almost blind and quite unable to read for a dozen years. She was also a victim of other physical ailments. Yet what sweetness and strength she brought to her pastor on his visits to her home. People, many people, old and young, rich and poor, had worn a pathway to her door. She gave of her abundant stores to all who came, treasures of knowledge, jewels of sympathy, the gold of wisdom and experience. Yet, necessarily, she was much alone and she suffered greatly at times.

Once, in answer to the question, "What do you think about during the long and lonely hours?" she answered, "About heaven, chiefly; and the hours are not long or lonely, for I have a Friend, you know, with whom I love to speak." To-day in many a busy city and in many a country home, here and there and scattered far, a host of men and women remember with grateful affection the lady with the sightless eyes and the loving heart, who brought the joys of heaven down, their waiting souls to greet. To the young pastor the quiet talks in her sitting-room in the long ago have been through all the years "a savor of life unto life."

A man of forty-two, with the face and heart of a boy, had been a cripple, bed-ridden, for twenty years. The anguish of his sufferings was at times intense. The city of Elgin had given him a minor secretarial office, the duties of which he could transact from his bed. Thus he earned a little money to help his mother, who was a washerwoman. His sister worked in a publishing house. Charlie Hines was a reader, a thinker, and emphatically a saint. Evangelist "Billy" Sunday came to Elgin on one of his first campaigns. He disliked visiting exceedingly, but he was persuaded to go with the minister to see Charlie. In one of his published volumes of sermons, and probably in his preaching also, Mr. Sunday tells the story of that visit and of the profound influence which it had upon his entire life and work.

That sick man's bed was in a narrow room in a humble cottage; but it seemed to be set on the portico of a palace, on the slope of the Delectable Mountains. Cloudless skies, bright sunshine, fresh breezes, with the towers of the Celestial City clearly visible. The love of Christ was there as in the vine-clad home in Bethany.

Coming from Elgin to the pastorate of the First Church in Chicago the minister could see his friend very seldom. But on the first Easter morning in the big city, before leaving for church, the bell of the telephone rang. A cheery voice exclaimed: "The Lord is risen!" "He is risen, indeed," was the answer, "And who is this who hails the risen Christ?" "It is Charlie Hines, out here in Elgin. The Christian

Endeavorers have given me a telephone; so now I can talk to all my friends. I rang you up just to tell you that I am thinking of you this fair Easter morning; and that while you are preaching your sermon I will be praying all the while for God's rich blessing to rest upon the message."

Charlie Hines is in heaven now. The pain and the suffering are gone forever. He has seen the King in his beauty. But on every Easter morning, amid the flowers and the music and the joy, that minister hears his voice, clear and hopeful: "While you are preaching I will be praying," and Easter day is doubly sanctified.

All honor to the immortal influence of the sons and daughters of affliction who are also saints of God! The faithful pastor enters many a sick-room where bitterness and mournfulness and hopelessness command the situation. He seeks to bring cheer and courage and faith, to drive these evil spirits from beside the bed of pain. For this task he fortifies himself with spiritual resources. It is a constant measure of his soul's true strength thus to pour forth himself for others.

As his ministry lengthens he finds that no experience is quite so helpful in developing the finer qualities of heart and life as this visitation of the sick. It differs radically, fundamentally, from that ceaseless running about, that pitter-pattering and chitter-chattering which goes by the name of pastoral calling.

On the other hand, from his wise shepherding of

souls, from his far-seeing and faithful attention to all those who have special need, the pastor becomes a genuine comrade and a tower of strength to the sick, the tempted and the distressed. Beyond this, he himself gains visions and inspirations which hallow his entire ministry, through fellowship with such rare souls as those of whom we have spoken, who "have come through great tribulations and have washed their robes and made them white in the blood of the Lamb."

CHAPTER TWO

PROPHET OR PRIEST

I

In a friendly talk with a fellow minister, who faced a perplexing question, he expressed his dissatisfaction with the "autocracy of the music committee." He complained that they and many of the members of the congregation wanted the church service to be more worshipful, even liturgical. They talked about dignity and reverence. "Now," he continued, "as a good Protestant I believe that the sermon is the main thing. Indeed it is everything. The sense of the prophetic office of the minister fairly oppresses me. I want to train my people to be doers of deeds. I want to lead men, to mould public opinion, to expose moral wrongs and social evils, to declare the whole counsel of God. These folks hamper me. The songs and chants and all formal parts of the program irritate me. The minister must be a prophet!"

The man was profoundly sincere. He was an exceptional man. He had a message. People listened to him; they could not help it. He had the prophetic gift. He had no use for mumbling priests. It was easy to understand his attitude. It is common to

those whose iconoclastic fervor shatters the adorations of the spirit in order to establish moral and spiritual bulwarks. It is the Cromwellian attitude, the splendid protest of the Puritan.

To one who is enamored of the sanctity of the open heart, however, who receives God through the medium of penitential prayer and adoring praise, who delights to "worship the Lord in the beauty of holiness," and "to be still and know" that he is God, such an attitude is not altogether convincing. Some of us why try to look toward broad horizons and to consider the varied claims of our complex human nature, believe that we greatly need and that our coming ministry needs the priestly as well as the prophetic office.

So we face the question: Shall the preacher exercise a prophetic or a priestly ministry? Shall the sermon or the program of worship be primary? Shall ritual be given a large place? Shall the minister stand as God's representative before the people or as the people's representative before God? Some ministers may never face the problem suggested by these questions, but to many pastors, especially in city churches and in the midst of crowded populations, it frequently becomes a serious dilemma.

Who of us has not been subdued in spirit, in entering a ritualistic church, to observe the people kneeling in prayer, and led in that prayer by the officiating clergyman? The observance of the sacraments in such churches is especially solemn and impressive. The beauty of the ritual quiets the trou-

bled heart. The offices of the priest, conducted in a reverent fashion, promote adoration, lifting up our souls toward God. Vast numbers of ignorant and humble people receive refreshment from such services.

Within recent years many Protestant churches have insisted upon shortening the sermon and lengthening the period of worship. Various collects and responses have been introduced. "Retreats" for purposes of meditation and communion, and periods of prayer and intercession, have been instituted. The celebration of the ordinances has been made much more impressive. In some cases a definite ritual for use in public worship, with a petitioning congregation and an interceding pastoral leader, has been adopted with a decided deepening of the spiritual tone of the service as a result.

Which shall occupy the place of vantage, the pulpit or the altar?

II

The Reformation wrought significant changes in the life of the Christian church. It set the Word of God, as divine and authoritative, in the hearts and homes of the people. It also dignified the preaching function, as a high and prophetic office. According to this distinctly Protestant view it is the business of the man of God to reveal God. He represents the unseen world. The commands, the sanctions and the promises of the invisible God he is to make known. First and foremost he is God's ambassador.

This is a sublime privilege, a holy calling. As God's ambassador he is to declare the truth in its purity. As God's ambassador he is to denounce all evil without fear or favor. As God's ambassador he is to proclaim the glorious gospel of the risen Christ. He is a prophet of the most High. He is in line with Old Testament seers, and with New Testament apostles as well, for the apostolic ministry was pre-eminently a preaching ministry.

The need for the prophet has not passed. The forces of evil are more active to-day than ever before. The forces of righteousness are also strongly armed and effective. I firmly believe in the eventual triumph of the Christian faith. More than this, I believe that there never was so much of genuine goodness in the world as there is at the present time. Never have there been such Christly benefactors. Never has there been such a vast amount of consecrated personal service. Never has there been such a bewildering array of philanthropic agencies. Never has the church seen its missionary duty more clearly. Never have there been so many church workers and mission workers, so many devoted laymen, so many missionaries of the cross in foreign lands. Never have the ministers of Jesus Christ been more faithful.

In spite of all this the call for prophetic leadership was never more insistent. The battalions of the army of sin were never so active, so well-trained and so determined. Science is at best a doubtful friend to faith. This is not because religion has any reason to fear the proved results of scientific investigation;

but because science moves and must move within the realm of the material, and attachment to the material means inevitably a lessening of vitality in the sphere of the spiritual and supernatural.

In the outstanding epochs of church history the pulpit has held a place of unparalleled leadership. In apostolic days the preaching of Paul and the other great messengers of the Cross spread far and wide the evangel of Jesus, and established the bulwarks of organized Christianity. In the thirteenth and fourteenth centuries the sermons of the Benedictine monks inflamed the hearts of the people and captured a continent for the Catholic faith. Luther and the reformers through the zealous proclamation of the principles of Protestantism, saved whole states and nations from the corruptions into which the Roman church had fallen. Wesley and his preachers wrought a spiritual and social revolution in Old England through their fiery denunciation of a dead formalism, and their insistence upon evangelical truth. By the power of the spoken word the immoral and irreligious tendencies which followed the era of the War for Independence in America were arrested, and the tides of national and personal life were turned into healthful channels.

The preacher has thus been a prophet of immense spiritual influence. His utterances persist. He may even speak to generations yet unborn. John Stuart Mill, who could never be accused of partiality for any form of revealed religion or its advocates, traced the institutions of modern democracy to the awaken-

ing messages, uttered twenty-six centuries before by Isaiah and Amos, Hosea and Micah, and the other Hebrew preachers, who attacked the abuses of kingcraft, priestcraft and capitalism in their time and for all times. Their voices still sound in men's ears.

A thoughtful American statesman was asked one day in Washington what he thought of an important agitation in favor of a great reform movement. Looking toward the Senate chamber he said: "As long as it is confined to that cave-of-the-winds nothing will come of it; but," pointing to a church steeple in the distance, "when they take up the question over there it will be the beginning of the end." So it proved to be. The thunders of denunciation from the lips of American preachers, in the pulpit and on the platform, have halted the progress of many insidious evils in our land, although they have not always been granted full credit for their fearless attitude.

Sixty years of determined opposition, led and inspired by our Protestant pulpits, and supported by other religious and humanitarian agencies, brought to pass that splendid piece of ethical legislation, the Eighteenth Amendment to the Constitution of the United States. Without the preachers the thing would hardly have been possible.

The power of the pulpit to-day is waxing rather than waning. Lay this to your hearts, that it may enkindle the fires of enthusiasm. The daily press has been strongly influential in the past in its advocacy

of moral and social reforms. But its opportunity has narrowed and its prestige has failed. It is a colossal purveyor of news, but its leadership in morals seems to have collapsed. The people do not even pretend to trust its occasional pious editorials on matters of acute ethical import. With a few notable exceptions the daily newspapers of our great cities have been secretly, or openly and bitterly, hostile to the agitation in behalf of national prohibition which has swept the country. On all essential questions of morals and religion—the biggest questions in the universe—many of these papers have been hopelessly behind the age. Nevertheless, a startling change is even now occurring. As will be indicated in the next lecture the churches, the ministers and the general public have recently been forcing the papers to “feature” religious news and thought. This is a great triumph.

Consider now the quiet strength, the growing effectiveness of the pulpit in our day! There is not a single preacher in the most remote parish who is not approached by representatives of moral and humanitarian movements, beseeching his aid and his advocacy. Preachers in metropolitan centers are almost overwhelmed by the magnitude and multitude of these appeals. Week by week, in thousands of pulpits, these modern prophets, alert and vigorous, are setting before their congregations who are in most cases the steadiest, the most upright, and the most public-spirited people in the community, the urgent issues of the day, and their sermons are

not "news" in the cheap and current use of the term. Probably their words are not reproduced in the columns of Monday's "Daily This" or "That," unless they are ephemeral or sensational. But that does not signify. The living voice has uttered its message to an attentive group, and thus the seed has been sown.

The opportunity for the formative influence of the American pulpit in this transition epoch can hardly be over-estimated. If a group of ministers in a small town meet together and agree upon an aggressive program of attack upon some local abuse, some social ill, some moral plague, it is almost certain to be "the beginning of the end." And, although organization and committee work are valuable, it is usually the ardor and convincing sincerity of the prophet in the pulpit which arouses the people and destroys the iniquity. But this power needs to be vitalized, and its influence increased a thousand fold.

Every day the opportunity broadens. We are entering upon a period of renewed pulpit influence. Again, as so often before, the preacher in his office of prophet, is coming to his own. It must be a widespread awakening. Not one man here and another at a distance but a great host of our ministers must strive with God in the secret place that their lips may be touched with the divine fire. This spiritual renaissance is commencing none too soon. Certainly the prophet is needed. Truth and error are at desperate grips. Never was there so much evil; never was there so much good. It is the contest of the ages. It is the Battle of the Strong. This is no time for lan-

guor or day-dreams. It is a time for straight speech and forthright action on the part of Christ's crusading leaders.

The prodigious wealth of our country and the absorption of millions of our people in the pursuit of money tend to destroy the rule of the finer things. Luxury creates a race of infidels. Many of the modern men of the world, the clubmen, the men about town, the hard-headed business men, are practical infidels, utterly indifferent to religion, living the life of the senses, low grade pagans. The love of money is the root of all manner of evils. Worldliness and the worship of mammon drive God from his throne. The idolater of money in a modern American city is a far more difficult man to reach with the message of the gospel than the crude and naked idolater in the Tief Ahija hills in Abyssinia. The hardest hearts, the stingiest souls, the most ruthless personalities, the world has ever known are the club-seeking, money-seeking, self-seeking, pleasure-seeking sons and daughters of the twentieth century in our great American cities.

Indeed the prophet is needed. The voice of the Spirit, the Holy Spirit of the Eternal God, speaking through human lips, is imperatively needed, in our harsh and egotistic modern life. Why is he needed? Has this not been already indicated? If not let me be more specific.

The prophet is needed to arouse the consciences of godless malefactors. The prophet is needed to inspire Christians to great tasks. The prophet is

needed to convict men of their sin. The prophet is needed to give direction to vague impulse, heartening and guiding the well-intentioned in the way of a deathless purpose. The prophet is needed to condemn without fear or favor the sensual and ungodly spirit of the age. The prophet is needed to reveal the unimagined glories of "the life that is hid with Christ in God."

How true this is! How insistent is the call for the consecrated prophet. Is the minister ready to meet it? Or does he fail to grasp the real meaning of a prophetic ministry?

Recently I have happened to hear three expressions of praise, given by as many different laymen concerning three popular preachers, who speak to throngs of people. Condensed in each case into a single phrase these complimentary references were: "He preaches short sermons"; "his sermons are snappy"; "his sermons are up-to-date." Now I bid you apply those words, apparently the noblest words that could be spoken concerning these American pulpiteers, to Elijah, or Paul, or John Wesley or Charles Haddon Spurgeon, or Peter Cartwright or Henry Ward Beecher.

Many times in boyhood days it was my privilege to hear Mr. Spurgeon preach. He usually preached for an hour. Spurgeon was not brief, nor snappy, nor up-to-the-minute. We simply cannot imagine him pandering to the brisk demand of some shallow-minded lay-critic. But the place where he preached seemed to be filled with the Spirit of God; and the

people who listened heard the voice of God, and went forth with hearts renewed and faith invigorated. For a prophet had spoken.

Our point of view with reference to the real function of the preacher needs to be radically changed. It is not his duty to present those things which will please the people, but those things which his study of God's Word convince him should be spoken. The preacher who strives with all his might to make known God's will is sure to find at once a new freedom and a blessed sense of power crowning his every uttered word.

Perhaps a caution is necessary. Did I seem to advise, a moment ago, that we should preach sermons an hour in length, and that we should seek to be uninteresting and behind the times? No such counsel was intended. All of us have our serious intellectual and other limitations. Mere long-windedness and prosiness are inexcusable. A twenty-minute discourse, carefully planned and prayed over, and wrought out in the Spirit of Christ, will probably carry the prophetic fire and meet the spiritual needs of present-day people far more perfectly than a lengthy sermon, though the latter may be elaborately developed and elegantly expressed.

If the sermon be couched in words divinely-directed it will probably be brief, pointed and compelling. If it reveal in simple terms some abiding truth of the gospel it will probably be "up-to-date" in the highest sense of that phrase and will touch the deeps of the human spirit. What I am pleading for

is that our preaching shall be indeed prophetic, and that it shall concern itself not with what people want but with what they need. If we be solicitous concerning the times, the age and the demands of the hour, then let it be said, and with emphasis, that one of the very greatest needs of the times is for a strong prophetic ministry in the pulpits of our land.

III

Now having said this, let me say more. A second great need of our day and generation, following closely the need for a genuinely prophetic ministry, is the need for a deeper sense of sacramental grace. That may seem to some a startling statement. It needs explanation.

You will notice that I do not use the word sacerdotal, which is a narrow word referring to the peculiar duties of the priest as priest; but the word sacramental, which defines the influence and blessing received in the observance of the sacrament. The two words are often confused in popular thought. The sacrament is a sacred ordinance established by Jesus Christ, and designed by him to serve as an onward expression of an inward and spiritual grace. The sacrament of the Lord's supper is the place of the Holy Presence. "The Lord is here." This is not to say that the "real presence" is in the bread or in the wine. These are sacred symbols only. The Real Presence is personal not physical. In a very true and wondrous way Christ is present in the obedient fellowship of his waiting and worshiping church. The

Cross is present in the sacrament. Here the redemptive passion glows. Here the Redeemer himself renews his sacrificial act in the midst of his gathered church.

Too many Protestant churches, in exalting the pulpit, have removed the altar. It would be well if all Christian churches should follow the example of one body of Protestant Christians, and celebrate the ordinance of the holy supper on every Lord's day, provided that such celebration carry with it a profound sense of the sustaining grace which is mediated to the reverent worshiper through its observance. The sacrament of the Lord's Table, as established by Christ himself just before his crucifixion, is intended to be regulative of all our worship, the center of all our devotion as one body in him.

Has this been a digression? By no means. It is intended to emphasize the intercessory function of the modern minister. He has here an opportunity of immense significance. In these turbulent times we seem to be losing entirely the sanctification of days and seasons. We are inclined to laugh at lenten observance. Religious rites and ceremonies are regarded as a hollow mockery. But, unfortunately, in repudiating the sanctification of times and seasons we are in great danger of losing also the sanctification of individual character. The minister of Jesus Christ, above all other men, has a chance to aid in restoring this idea, in helping men upward through the agencies of the divine grace. By his call to heart-

searching, to penitence, to prostration of the soul before God, to the sacrificial attitude of heart, and by his exaltation of the value of the Sacrament, through his reverent leadership of that holy service of consecration and spiritual fellowship, he has a supreme opportunity.

There is no duty of the modern minister more important than this, save only his preaching of the Word of God; yet there is no duty which is so seldom urged upon his attention. The Lord's supper should be pivotal in his ministry. For the communion service the whole preceding week should be a preparation on his part and on the part of the people under his guidance. His pre-communion sermon should be exactly what that term implies. The service itself he should bear upon his heart as he makes ready for the day. As Christ was priest as well as prophet, so the minister should realize that as he breaks the bread and gives the cup he verily stands in Christ's stead.

The term "priest" has been used because there seems no other fitting word. The minister is a priest in a spiritual and very inspiring way. His office comes not by the arbitrary appointment of pope or church but by divine appointment and, more immediately, by the call of a congregation. We believe in the priesthood of all believers. Each soul has direct access to God. But the minister is the chosen leader and mouthpiece of the collective priesthood. He serves not as an official part of a superior hierarchy, apart from the people; he is one of the

worshiping group and acts with them as well as in their behalf.

The consciousness of the privilege conferred by this office should permeate the minister's thought and work. His preaching, for instance, should be sacramental. As the atoning act of sacrifice upon the Cross is the heart of the communion service so should it be central in all preaching. Every sermon should exhibit the Cross. Every sermon should speak with the authority of the Cross. Every sermon should seek to mediate the grace of God revealed at Calvary. Every sermon should be the Cross in action. Every sermon should be sacramental. The prophetic and the priestly elements should mingle in the ministry of the Word.

IV

Further than this the conduct of the public worship needs the reverent touch. The breath of heaven is not always in our sanctuaries. The sermon is often surrounded by a quartette. Even though the sermon may set forth the glory of God the quartette is too apt to testify to the vanity of man—and of woman. An unregenerated American church quartette can achieve a marvelous amount of mischief. As Protestants we have rejected the prayer-book, the forms and rituals of the older churches and all that savors of popery. We have substituted extemporaneous prayers and a paid quartette. As non-liturgical churches we have declared for freedom, yet may we not have become involved in a new thralldom? Even

the whole-souled singing of a number of hymns by the congregation has largely gone into the discard. As we have seen, there are signs of improvement in some of our churches; but this improvement of the character of our worship needs the thoughtful consideration of every true-hearted man, who desires to exercise a full-orbed and radiant ministry.

The ideal service is that which lifts the congregation into the presence of God. There is a universe of difference between an attractive "menu" and a service of divine worship. There should be unity, all parts of the program contributing to the single great spiritual impact of the whole. There should be fellowship, the minister leading and the congregation heartily participating, by voice as well as silently, in the use of the Scripture, prayer and song. The minister must labor to bring about such changes as shall eventuate in a dignified and beautiful service, well-pleasing to God.

A worthy minister will spend much time and prayer in the preparation of each Sunday's order of worship. Gently but surely he will bring his people to understand that they are indeed waiting upon the Heavenly Father, expectant of his grace. Every meeting together of his church should be a sacramental occasion. Not a jerky and jingling program, nor any service dominated by a hired quartette, nor a slipshod arrangement which the minister may shorten or change at a moment's notice, nor a series of brisk and breezy exercises to please the frivolous and to hold the attention of the superficial

listener; but a spirit-filled and harmonious expression of fervent prayer and lofty praise should characterize this assembling together of the church of the living God. Then will even the casual visitor go forth from that place, saying with conviction: "This has been the house of God and the very gate of heaven to my waiting soul."

In his preaching the minister interprets God's message to men. In his conduct of the other elements of public worship he expresses the Godward aspiration of men. In worship Christians approach the Heavenly Father with open hearts. The privilege of worship offers opportunity for the exercise of the deepest religious emotions. Nothing can quite take its place. So every element or practice that is a genuine aid to adoring worship is legitimate in a church service.

Many non-liturgical churches now gown their choir in vestments, which promote a gracious and quiet dignity while they cover that variegated array of garments which detracts from the attitude of true worship. In a growing number of churches a simple ritual is used with responses and short prayers. In these the congregation participates. An instant's interval of silent prayer is reverential. Simple chants in subdued tones, by the choir, open the gateways of the soul.

The historic forms which are used in the liturgical churches possess a richness and volume which make a profound appeal. Through the centuries and in many lands men of spiritual vision have made their

contributions to these solemn and thrilling expressions of faith. Though our churches may not use these to any large extent because of the peril of falling into formalism, they may certainly borrow from them some of the more moving passages or selected portions possessing the glow of spiritual passion.

The minister has here again his priestly office. He is not in any technical sense a priest, but as God's chosen minister he leads the people in their thanksgivings and presents with them their petitions at the throne of grace. He brings them into loving and filial fellowship with the Father in heaven.

How greatly we need such communion! Cheapness and shallowness characterize the current interest in those finer and richer disciplines which should appeal to the deeper self. The popular music of the day could hardly be more noisy and ephemeral. The same is true of art and literature. The church has a strong temptation to yield to the fashion in order to please the senses of the restless crowd. But if the church is to edify, uplift and glorify it will steadily resist this insidious temptation to catch and charm the passing throng; and will devote itself more earnestly, through its ministry, to the culture of those abiding elements of reverent adoration which sanctify the souls of men.

Insofar as a priest is a dispenser of forms and a conductor of ceremonies, his presence is not required. His pretensions to peculiar spiritual authority belong to an age of ignorance. As a man of prayer, however, who goes often into the holy place to be

alone with God, and even into the holy of holies; as a man of loving solicitude who carries the souls of men and women upon his heart, striving earnestly for their conversion and sanctification; as a man of intense kindliness who brings to people the counsel and help of the Redeemer in the midst of their cares and trials and sufferings, the minister should be indeed a priest of God.

Thus we have seen that the public office of the minister is two-fold rather than single; that he neglects either duty of his office at great spiritual risk; that the prophetic calling is primary; that its influence throughout Christian history has been profound and is to-day imperatively needed; that a genuinely prophetic ministry sets truth and power before popularity and the praise of men; that the sanctification of all life and the Godward expansion of soul through the ministry of sacramental grace is a second great need of our time; that the minister must here exercise a difficult but essential and productive office; that the communion of the Lord's Supper should be established in a centrality of triumphant influence; and that every service of worship should be intercessory and aspiring as well as awakening and dynamic.

Perhaps as we ponder upon these matters we will come to the conviction that the intercessor is needed almost as greatly as the prophet, and that sacred occasions and a hallowed ministry of grace wait upon his devotion.

CHAPTER THREE

THEOLOGIAN OR MORALIST

I

We must all confess that the people of our churches are not passionately in love with systematic theology; nor with theologians, systematic or otherwise. If we could coin a new word to express the value of the theological enterprise it might reawaken the respect which formerly attached to the phrase in question. For the world to-day needs theology.

A recent graduate of a theological seminary, laboring efficiently in a middle-sized city, expressed quite frankly his dilemma. For three years he had been studying Hebrew and Greek, church history, and systematic theology. But he felt keenly that what people really needed was practical advice in common every-day matters of morals and character.

He was nobly evangelical in his outlook. He was what an earlier generation would have described as "orthodox to the back-bone." He was also, however, intensely solicitous for the moral welfare of his flock. He felt that their conditions and experiences demanded that he should preach on such topics as "The Evils of Gossip" rather than that he should set forth

the argument in defense of "The Virgin Birth." His tastes led him toward doctrinal truth and a teaching ministry; his conception of the practical needs of his people tempted him toward a service of moral admonition and enheartenment.

The young man faced a problem common enough among ministers, though the fact is seldom openly advertised. Feeling well assured that the tendencies of his environment would not allow him to neglect the duties of moral enlightenment and appeal, I urged him not to forsake the ways of doctrinal discipline and expression.

II

The daily press, the magazine critics and people in general are constantly warning preachers not to give forth so much dull theology, but to preach a practical gospel. As a matter of fact there is precious little theology preached to-day. The people of the churches are dying for need of more of it; not dreary and technical theology but energetic and instructive exposition of deep-lying religious principles.

It is a mistaken half-truth which asserts that "what people need is not theology but religion." Of course we need religion. We cannot have too much, provided it be wholesome and genuine; and provided, above all, that it is the religion of Jesus Christ. Men and women, however, need also training in sound doctrine. It is true that theology consists chiefly of thought-forms based on convictions con-

cerning matters of spiritual value. But do we not really need more of this very stuff?

Christian people, and especially the chosen leaders among Christian people, need more than anything else in our day stalwart and abiding convictions, and the structure which is built upon those convictions. They need the warmth and joy of religion; they need also the encompassing mould of thought. Men who are suffering in a zero atmosphere need warmth. They can secure it from a bon-fire in a vacant lot; but the heat is much more satisfying, and achieves its purpose far better if it be surrounded by a good furnace and conducted by means of iron pipes to the various rooms of a substantial dwelling. There is something very stable and lasting about such direction and control. The fire is religion. The furnace, the pipes and the building constitute the theological structure.

We need to think things through to their conclusions. We need to build and strengthen and control. Some ministers have never learned to think. They are impatient of an elaborate thought-process. Yet a prophet of God, a teacher of religious things, should be able to think clearly, to think closely and to think to conclusions. It is both perilous and contemptible to repeat, parrot-like, the opinions and judgments of other men, or to refuse to face and grapple with the great underlying doctrines of our faith.

The chief difficulty with much of the so-called liberal thought of our time is that it is not straight and sinewy thinking. The great theologians have

been great thinkers. A man said not long ago in my hearing: "It doesn't matter what theory of the atonement you may accept so long as you appreciate the fact that the purest and holiest of lives reached its great climax at the Cross." But it does matter! It matters supremely. It is so easy to think languidly. It is so difficult; it requires such sustained purpose, such concentration, such determination, to follow the winding trail till we arrive at certainties. So much of our teaching to-day favors the suspended judgment. Christ counsels the formed judgment. We may build but as our fathers built or we may build new substance into the structure; but at all risks let us build something, somehow; let us build independently; let us build our own scheme of things, and compact it together, and make of it the house of our soul.

That minister who holds one attitude to-day, and another to-morrow; who has never set himself resolutely to the task of real and continuous thinking; who hardly knows just what he believes and always believes feebly and with reservations—what sort of a minister is that for the indoctrination of groping souls in the everlasting verities of the gospel?

The emphasis which I have laid upon the value of doctrinal thinking should be pressed yet further. There is a privilege open to the shepherd of souls of which he is frequently unaware. An editorial in one of the metropolitan daily newspapers, only the other day, called attention to the enormous interest which is now being taken in religious questions by

the man in the street. Nothing like it has been known within the memory of men now living.

The church is even drawing the newspaper press into its service, which is marvelous indeed. When a secular daily prints in regular installments the entire New Testament, in one of the new versions, for the benefit of its readers; when a full page is given to religious news on Saturday and another page to reports of sermons preached the day before, on Monday, by hundreds of daily papers; when extended accounts of religious conventions are published; when millions of people listen eagerly to radio sermons every Sunday; and when a vastly greater number of religious books are coming from the press than ever before, and are being bought and read, it is overwhelming proof that the minds of the people are definitely turning toward the things of religion. Herein lies an unequalled opportunity for the minister to interest his lay hearers in the basic truths of religion as expressed through the medium of the great doctrines.

III

How may this man lead his church members, and especially his active and intelligent laymen, into larger sympathy with theology? We well know that until now the average Christian has been little interested in the subject. He would shun a series of doctrinal sermons as he would flee the plague. He would hesitate if offered as a punishment for some offense the choice between "forty stripes save one" and a six

months' intensive course of reading in theological literature. Theology may be the "Queen of the Sciences" but her age, her dryness and her polemical habit of mind have warned him to keep outside the limits of her realm.

Theological wrangling is done by the professors and ministers. With occasional exceptions the layman goes on his placid way, unheeding. His chief concerns are his store or office, his home and his pew in church. These represent to him the supreme ideals of life; his business, his family, and his religion. Theology lies outside all these. So with happy willingness he has left it to the parsons and the specialists to figure things out.

Hitherto his attitude has been about as follows: He believes in Jesus Christ. He is loyal to his church. He is thoroughly correct in his religious attitude. He is sure that he needs religion, but not theology, for he is familiar with the shallow cant that never wearies of emphasizing that distinction. He condemns the strange ideas of theological iconoclasts, as he reads of them in his daily paper. That is about as far as he goes.

Yet the church greatly needs strong laymen who will study and understand theology. It needs vigorous thinking on elemental themes. It needs in the pews able men who are ready to hold converse with the solid principles that undergird a vital theology. It needs thoughtful laymen who will establish a constructive and faith-filled intercourse with the sublime

truths of the gospel. Here is the minister's chance and his duty as well.

He can bring these men into larger sympathy with theology if he can show them the difference between a system that is purely speculative and one that is Biblical, Christian and eminently spiritual. So he should take every advantage of the increasing interest in Bible study, the growth of men's classes and the new and widespread influence of religious education, that the central doctrines of the faith and their coördination may be more clearly understood.

Laymen will also become more interested in theology if they can be shown that certain things are now settled. Fifty years ago young men went out from our seminaries with a well-defined scheme of doctrine. It was well-made, excellently concatenated, carefully clamped down and riveted together. It had two serious faults. It was severely technical in its expression, and it too frequently lacked the flame of the divine passion. Nevertheless it was superbly orthodox.

Within the last quarter of a century many men have been leaving our seminaries with tender sympathies, humanitarian impulses, and not much else. They have hesitated to devote themselves to well-ordered and clearly-reasoned principles of faith. They abhor systems and they dread finalities. They are thoroughly sincere but they are nervously anxious not to be rash, nor to pronounce categorically upon anything whatsoever. They reach men and they

help men, but they fail deplorably to reach the whole man or to help the man's deepest needs. They have been timid, "liberal," critical and quite unconvincing.

We may as well frankly confess that during the last twenty-five years it has been a blessing to their own peace of mind that the laymen of the churches have not cared for theology. Where forest fires are raging the woodsman keeps his children at home. But now the vogue of destructive criticism is wearing itself out. The ministers who have been trained in doubts, dissections and negations are not making good in the pastorates. The ministers who are mighty believers in the enduring doctrines of the faith are the powerful leaders of men in our great churches. This is very significant.

There is coming, perhaps swiftly, such a revival of loyalty to evangelical truth as shall reestablish the churches in tremendous and achieving strength. The ideals of a conservative and saving faith have stood the test of fierce criticism and are to-day more firmly placed than ever in the past. But the laymen as well as the ministers must fully realize this fact and enter into the vast opportunity that opens before them. They should be so prepared that they may be teachers and interpreters in the days ahead.

The man in the pew will become a learner and a teacher, he will buttress his faith by earnest study of theological themes, if he can be brought to cherish the conviction that the church has now an imperative duty in witnessing for the truth. Honest men do not

shrink from responsibility when they actually feel its urge and hear its call.

Christianity is a body of doctrine that is inter-linked with the deepest needs and highest aspirations of the human soul. It has a wonderful content that relates itself to the whole sphere of human thought and action. The exponents of radical ideas have superficialized and misrepresented this sacred content. Fortunately their teachings have made only a slight and ineffective impact upon the mind of the keen and thoughtful layman. They have definitely failed at this crucial point.

Just now, in the dawn of the new day for the church the laymen must be brought to recognition of their obligation. They, quite as fully as the ministers themselves, should be prepared to defend and promulgate the faith. They are for the most part evangelical in their beliefs. They have not been turned aside from the truth, but they have not been mastered by the truth in their thinking.

As Christian men, redeemed by the blood of Jesus Christ, they are the possessors of an infinitely precious spiritual heritage. The meaning and worth of this divine heritage they should be able to set forth, each for himself, by the methods of teaching, training, fellowship and personal intercourse. They should be able to "give a reason for the faith that is in them," in the face of all men, and for the up-building of Zion. To do this they must be persistent students of the essential Christian doctrines. Is it not a primary obligation and a rare privilege for

the minister to expend time and energy in helping to guide and empower such men for such work?

IV

I have spoken at length upon the value of doctrinal preaching, teaching, and training in the minister's program because it is a most urgent need, and one that the busy pastor is altogether too apt to neglect. Let me refer more briefly to the ethical demand.

Ministers who delight in theology are usually good thinkers. It is not always so. Sometimes those who are theologically inclined are hazy in their thinking, loose-jointed in their reasoning and inconclusive in their conclusions. Some of the queer and uncanny cults of our day, extremists of all types, and a large number of ill-balanced preachers are doughty doctrinaires. But they are not exponents of the gospel of our blessed Lord, in its breadth and graciousness and beauty. It takes the straight thinking of a sound theology to make effective preachers of divine truth. It takes powerful doctrinal convictions to make convincing heralds of the holy evangel.

Now what relation has all this to the ethical attitude and outlook? Much every way. That simple preaching of the gospel, which grows out of earnest wrestling, in thought and prayer, with elemental principles, is inevitably practical and ethical. It touches warmly and intimately the common life of man.

The Ten Commandments, which constitute the vital center of the Old Law, are founded in an understanding of God, in a knowledge of his attributes, and in a reasoned conception of the truths of law, the eternal justice, God's relationship with men, loyalty, obedience, righteousness and faith. In other words, they are theologically based. Yet they are intensely ethical; they are interlinked with man's practical working life at every possible point. They constitute a complete ethos, reflecting the tendencies, tastes and customs of the Hebrew people and expressing the genius of the Mosaic system.

Nowhere is this relation more clearly discerned or more firmly established than in the teaching of Paul. It is always the strength of his virile theological thinking which invigorates his ethical teaching. Always

“Standing God within the shadow
Keeping watch above His own.”

Always it is the stalwart teachings of the Christian revelation, the doctrines of the Cross, which justify the high morality of the Christian discipline. Our religion is not simply “morality touched with emotion” but morality glorified by faith.

So the minister need not trouble himself with anxiety over any supposed dilemma between the doctrinal and the ethical outlook. Doctrine “finds itself” in conduct. In our day a large amount of wholesome moral teaching is necessary. By character-forming

processes the future of things in general is determined. Theology gives to morality its sanctions. Such teachers as those of the Ethical Culture societies, which have no solid ground-work of doctrine, have met with dismal failure. Their influence is infinitesimal. In contrast with these and in comparison with the scarcely veiled hedonism of many liberalistic preachers in all our Protestant communions the powerful messages of the stout-hearted apostles of righteousness stand forth as living witnesses to the moral strength which issues from profound convictions. A "thus saith the Lord" is the highest regulative principle for conduct.

A true theology touches life at all points. More and more in our day it is enforcing its eternal sanctions in the realm of morals. Such doctrines as the immanence of God in human affairs, the worth and meaning of the experience of redemption, the actual union of the Father with the Son and their ministry to man's good, the fellowship of the Spirit, the heinousness of sin, the possibility of a victorious life through faith in Christ's atoning sacrifice, the intimate relationship of the Christ-controlled self with all phases of human existence, are interlinked with the problems of everyday living in the closest possible manner.

They affect the vigorous working life of the individual and of the community. They influence the moral struggles, temptations, ideals and energies of common mortals in their efforts to be decent. They

supply such high sanctions, such illuminating counsels and such divine reënforcements of honest purpose toward the good, that their practical value is incomparably great.

The minister who is simply an interesting exponent of moral values and explainer of moral rights and duties, however choice his language and however earnest his appeal, is very apt to degenerate into a pleasant peddler of platitudes. The minister who, in prayer and faith and passionate longing for the wisdom of God's revealing Spirit, has come into communion with the deep things of the gospel, deals with all moral questions in such enlightening and pregnant fashion that people see their significance and follow their commands and warnings in the full glory of the divine imperative. Theology transfigures ethics.

v

Whether the minister exemplify in his preaching the vigor of clearly-prescribed doctrinal truth, or the practical potency of those ethical principles and practices which are the outgrowth of such truth, he will in any case, if he be faithful to his calling, declare those principles which are primary, rather than those which are merely secondary. The distinction is important.

The church has won its decisive victories, East and West, and throughout the changing centuries, by its fearless presentation of the sovereign issues of the

Christian faith. Great conceptions of great themes, great convictions concerning great truths have bred great preachers, great revivals and great missionary enterprises. During the past generation, however, the religious world has been full of dreams and fancies, new cults and new theologies. This religious rag-time has to multitudes of people proved more fascinating than the old-fashioned oratories.

These various voices of the Liberal Creeds and the New Thought are really a poor and degenerate substitute for the profound and soul-stirring strains of the ancient faith. These new teachers and preachers have, as a rule, obeyed three general dicta: first, minimize the fact and terror of sin; second, praise the brilliant and noble young Nazarene and deny his deity; third, emphasize the sweetness and light which overspread the soul that attunes itself to the Infinite.

One of the recent sermons of a very popular and pleasing preacher of our day bears the title, "Religion." The text is that verse which has long been the favorite refuge of "liberal" preachers: "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God." The words define religion in its broadest aspect. They might have been uttered appropriately by the prophet of any great religion in any age. But for the Christian man the words should be interpreted solely in the light of the revelation of Jesus Christ.

Religion for the Christian is the sacrificial life, insisted upon by the Master, and made possible only

by faith in him, by fellowship with his sufferings, by participation in the power of his resurrection. These elements must be definitely recognized and emphasized in order that a true conception of real religion may be obtained. The Old Testament in itself is insufficient, else Christ would not have come. The text, interpreted in connection with the forces liberated through the atoning death of Christ, becomes more than a healthful ethical maxim. It is transformed into a radiant spiritual message. In the sermon or oration now before us there is no such interpretation.

The sermon is a delightful literary production. The rare gifts of its author are unquestionable. He is a man of fine spirit and attainments. He quotes from Emerson and Tennyson and Huxley and Cicero and St. Augustine and Anton Tchekov and Höffding and Benjamin Kidd, and refers to Ruskin and William Morris. Amid this medley of quotations from all manner of sources it seems strange that there is not a single mention of any book or author of the Old Testament or of the New, and not a line of quotation from either—except the words of the text. It is certainly even more astonishing that a Christian minister could manage to preach this sermon on “Religion” without even once mentioning the name or any of the cherished titles or treasured teachings of our Lord Jesus Christ. There is not a single reference to him, direct or indirect.

We are told a great many things that pleasant purveyors of an emasculated Christianity have been

rehearsing in our ears times without number. For instance we find the hackneyed couplet:

“Who sweeps a room as for thy laws
Makes that and th’ action fine.”

He tells us that religion “hitches our wagon to a star”; that “our feeling” is our religion: that God is “the something universal that unites all things into one whole”; that “a school may be as religious as a church”; that religion applies to all life and “Monday is as holy as Sunday”; that it is the life of the Spirit that is “not a thing apart but the spirit of all high thought, all noble service, all great art, all heroic adventure”; and that without this life of the Spirit there are “neither songs nor dreams nor any joyous nor free things.”

This is all quite exquisite and familiar; it is all so deliciously hazy and charming; and it has no particular bearing upon the tragic problems of life that the religion of Jesus Christ, the only true religion, meets and solves. There is one element that is conspicuously absent from this poetic essay in sweet generalities. It is the element of *power*. There is here no mark of passionate appeal, of intense conviction, of prophetic zeal. And can there be real preaching without this?

To-day great numbers of those who are needy, sin-sick and sorrow-smitten, are turning with deep desire and longing toward the heavens, seeking help. They can be healed only by the Master of the souls of men, the Redeemer of the lost. In his gospel, in

the message of the Crucified One, there is hope for the weary world—and nowhere else. All life is in the crucible. Churches and creeds are being tested, as never before. The varnish is being burned off, the tinsel is being destroyed, the secondary and superficial faiths are bound to perish. It is that which is primary which counts.

This is a time for clear thinking on essential themes. To think things through, to understand aright the profound teachings of the one religion that can save the souls of men, and to set forth in simple language these themes and teachings, is the minister's sacred task. To do this triumphantly he must be both a theologian and an exponent of moral values. But first, last, and always he must be an interpreter of the truth as it is in Jesus.

CHAPTER FOUR

STUDENT OR EXECUTIVE

I

A man who has been in intimate contact with ministers and churches for more than a full generation, asserts that the function of the ordinary minister has changed. This gentleman, who is quite a literary genius as well as a keen observer, said recently: "Many of our ministers do not read or think as much as they ought to do. The people always used to speak of the pastor's study, now they almost invariably speak of the pastor's office." This altered designation is more significant than one might suppose. The entire organization and program of the local church would seem to have pivoted over from a spiritual basis to a commercial basis, while matters of culture are entirely out of court. Instead of his hours of quiet consultation the pastor has his definite business appointments.

The good-natured critic whom I am quoting ended by saying: "Ministers are still obliged to read some books, and consult commentaries in order to prepare their sermons. In fact, the most of them read a good many religious books; but they lack the literary passion, the joy in learning, the zest for enrichment of

the inner life. Who would dare in speaking of them as a class, to describe them as wide readers of the best literature, as broad and productive thinkers, as men of rich and varied culture?" This criticism may seem severe, but it contains food for reflection.

II

The tasks of the office and the cares of pastoral business make so urgent a claim and so loud a clamor that I spare few words to bulwark their demands. In the ranks of the ministry there still linger a few ravenous readers, a few detached scholars, a few secluded students who neglect the world of things and the life of men and "dwell as a star apart." They should be summoned forth that they may mingle a generous activity with their subjective dreamings. There are also some selfish students, inveterate shirkers, to whom the sheltered cave is more attractive than the open forum. The problem in their case is to exhibit in a convincing way the importance of "the Father's business."

There is small danger, however, that our ministers will become book-worms or hermits, and evade the multifarious duties of the church office, the daily routine and the weekly program. The danger lies in these days in a contrary direction. The minister may keep his office appointments and meanwhile starve his soul. He is keen for the immediate need, the transaction of parochial business, the small excitements of the external push and pull. Being modern and actively alert he is not likely to neglect

these; but there is grave danger that he will subordinate the higher interests, which promote the growth and the enlargement of the soul, to the minor movements of the churchly organism. Here lies the real and serious peril.

One of the writers in the arousing book on "The Church in the Furnace," accuses the clergyman of the Established Church of England of spending their time in discussing the size and shape of altar cloths when they should be strengthening their souls for world-service.

The problem, then, considers the need for securing time to enrich the soul by reading, thinking, studying and the exercise of healthful meditation.

In a club composed of city ministers, which met monthly, one of the regular items was a report by each minister on books which had been read. What impressed one of the men most profoundly was the meagre character of the reports of prominent pastors. The reading which they did was scrappy and without system. They had no time. They had been occupied with the duties of their calling. The tragic element in the case was the fact that they had no sort of anxiety about the matter. They were not conscience stricken. By no means. They were officials not students. What reason had they for intercourse with the great minds of the centuries? They were expected to make good as skilled executives.

To conscientious men, however, a serious problem emerges. It has been stated to me, in various terms, by many young ministers: "I have so many calls on

my time. I have so much church business to do. How shall I find time to read?" My answer has always been: "You *must* find time to read." Since a thousand voices are insistently calling the minister from his study to his office, and to all sorts of fussy matters of detail in church affairs, I would call him from his office to his study, and set before him an open book.

Since religious and theological works are being constantly brought to his notice by professors, religious papers and fellow-pastors I will avoid any extended reference to publications of that kind. I am anxious to point beyond those to some of the volumes of choice literature which are the heritage of the ages.

In calling attention, in a previous lecture, to the importance of proclaiming primary truths I referred to a sermon which missed the mark by indulging in many quotations from famous authors. That sort of thing is so easy. A good "Cyclopedia of Quotations" will enable any preacher to sprinkle his sermons with literary gems; but the process is childishly superficial. That his culture may be broadened, his mind fructified, his knowledge enlarged and his imagination quickened, it is imperative that the man secure a delightful and intimate fellowship with the noble creations of superior souls.

III

The minister is a man of burning convictions, or he is practically worthless. If he be a man of convic-

tions he should be a man of ideas, for convictions are the progeny of ideas. Convictions without ideas are bodiless bigotries. So the minister must cultivate ideas in the garden of his soul. This cannot be done arbitrarily. It must be a growth within. If convictions are the radiant blossoms, the thought processes are the stem of the plant, while ideas are the roots and rootlets. Literature is the soil. Familiarity with the literary masterpieces breeds thought, promotes the deeper intellectual life, imparts elasticity to the modes of thinking, stimulates constructive effort, sets in motion the architectonic activity of the mind. To use an illustration from another sphere, fellowship with the thoughts of superb thinkers is like the installation of a storage battery in the brain. The nerves tingle with electric energy. The sluggish processes are quickened. Light and heat are generated.

Literature stimulates the minister's vitality. If he is thoroughly wide-awake he is always in demand. He is never "down and out," feverishly "seeking pastures new." His wideawakeness, however, must be mental as well as physical. His intellect must be on fire. Virility and vivacity are the main things. But how can there be fire without fuel? And how can there be consuming and continuous flame if the fuel be water-soaked driftwood or shavings? Books of "illustrative anecdotes," Bible dictionaries, ephemeral modern fiction, the popular magazines and yesterday's daily papers are not literature.

Freshness and fullness and keenness of intellect

are fostered by communion with the great teachings of great books. To-day, of all days, the minister must face his people and his tasks with a mind resourcefully equipped. It takes time and thought and toil to train a soul. The minister's soul has no certificate of exemption. It takes time and care—and courage, too, for the lure of trivial occupations tends evermore to spoil his strength and dim the color of his high resolve.

It seems a truism to insist that a minister, of all men, should keep his mind active, productive, creative. Yet how can he maintain this healthful activity without food? And is not the very best food, the most wholesome and nourishing, an urgent necessity? Happy is he who chooses the choicest muscle-making meat, the rarest fruits, the milk and honey from a land of plenty, the finest of the wheat. The soul must grow or it shrivels.

Literature aids the minister in every department of his work. He is many men in one. He is preacher, teacher, pastor, administrator. How can he become a stronger preacher, a wiser teacher, a better pastor, an abler executive? By becoming a greater soul. How may he become a greater soul? By fellowship with greater souls. They may not in a moment aid the moment's task. But they make the man a bigger man. They fortify him for life's every issue.

For instance, let the minister read the Book of Job. Let him follow this with a study of Aeschylus' "Prometheus," Shakespeare's "Hamlet," and Goethe's "Faust." If he ponder aright the lessons of

these great life dramas, how immeasurably has he augmented the vital energies of his soul! Three months devoted to a group of such masterpieces is worth, for sheer mind-building, a lifetime spent in reading little things.

Sunday is the minister's day of labor. On Monday he needs rest. Suppose that on a certain Monday morning he sidetrack all committee meetings and spend six hours with Carlyle's "Sartor Resartus," Ruskin's "Seven Lamps of Architecture," or George Borrow's "Lavengro." How his eyes will sparkle and every fiber of his brain throb with the rush of quickening life! Let the week bring what it may of toil and trouble, he is ready for the test. Perhaps "Sartor Resartus" should be reserved for Tuesday or Thursday, but to Monday's weariness Pater or Benson or Brierley or Charles Lamb or Thomas De Quincey will impart joy and rejoicing. If the minister be too "wordy" and diffuse in the pulpit he will find profit in the succinct thought-crowded sentences of Bacon's "Essays." The careful reading of one of these essays early on Tuesday morning, before taking up his sermon work, will give his brain grip and grit. On the other hand, if he be afflicted with leanness and poverty of language he will do well to revel in the ornate style and flowing periods of Macaulay's eloquent "Essays."

Literature gives wings to the imagination. The American ministry is sadly lacking in imaginative fervor. The studies of the theological course, though

so mighty in other ways, are almost wholly void of imaginative inspiration. Until recently it has been little better in the colleges, where science, philosophy and mathematics have been exalted at the expense of literature. Such essayists as Holmes, Hazlitt, Sydney Smith, J. R. Lowell, John Foster, F. W. Boreham and Augustine Birrell, served as a tonic to the debilitated fancy faculty. Lowell is too much neglected nowadays. His fertile pages abound in suggestiveness. Many a minister would find his mind becoming unexpectedly creative if he should pursue his profitable journey through the picture land of Lowell's three volumes of *Essays*. It would also familiarize him, through the medium of Lowell's erudition, with much that is best in early French and Italian literature.

The minister should seek and follow the authors who inspire him. Each writer has his own circle, his own class of minds to which he appeals. That which charms John Smith is dull and lifeless to John Doe. It is useless for the latter to struggle through the pages of a book that has no message for his soul. Time is too short and life too precious. Let him make speedy acquaintance with some other wizard of thought, whose words may prove melodious and make for him the music of the spheres. There are writers who speak across the ages with a voice almost divine, world teachers, to whom all thoughtful men must listen. Such are Epictetus and Marcus Aurelius.

IV

"The men of imagination," said Napoleon, "rule the world." In its free and normal exercise the imagination fuses the highest powers of mind and heart. Poetry interprets the universe in terms of the imagination. The truth lies buried. It is not to be had for the asking. It is treasure hidden in the field, the mountain, the fast-flowing river. Imagination is the plowman, the miner, the diver. The riches it finds—gold, silver, precious stones—it exhibits, cut and polished, set in fair colors, in attractive form, for the eyes of all men to behold. Poetry is the form most often chosen by the imagination as the choice setting for the truths it has discovered and desires to reveal.

From Homer to Tennyson the prophets of the soul, knights-errant of the kingdom invisible, have uttered their messages of power and passion. They have moved to music the inner chords of thought and feeling. They have been as the voice of the great deep calling to the great deep. The minister, in his high vocation as teacher and prophet in the things of the spirit, must listen to the poet's wisdom. Shelley describes poetry as "the record of the best and happiest moments of the happiest and best minds." There is no more genuine refreshment to the jaded brain of the hard-driven pastor than the fellowship of the poets.

It is well for the minister to read poetry—to read and also to ponder. It is one thing to read and quite

another thing to meditate upon our reading. To read is the eye's work. The process brings pleasure to the senses. To ponder is the mind's work. It needs intensity and breeds strength. Milton may not be skimmed over like the latest offering of Walt Mason or Frank Crane; or Wordsworth be treated like a sudden modern novel which to-day is and to-morrow is cast into the oven.

The cultivation of the poets is not a sentimental or wishy-washy exercise. To give one of the early hours of the day to the study of Milton, Dante or Browning is to follow a vigorous course in mental athleticism. The scientific and aesthetic disciplines are very different. The dry-as-dust scholar may follow the laboratory method in his study of poetry. This method is quite widely advocated, but chemistry cannot analyze the soul, and that which is born of the spirit is spirit. The analytic study of poetry "counts the rose's petals and forgets to see the rose."

To study poetry aright is to re-create in one's own mind the imagery of the poem, and so to reinvigorate the soul's total energy. For the imagination is not a separate and independent power. We have passed beyond the arbitrary "faculty-psychology." The imagination is the whole soul thrown into the high task of imagining. To master the messages of such poets as have just been named is to give the utmost energy of the inner self to strenuous effort.

It should not be necessary to commend to modern preachers the two great modern English poets, Tennyson and Browning. "In Memoriam" is widely re-

garded as the greatest poem of the century in which it was produced. Of "The Ring and the Book" a recent critic says: "Is there any fact of life or source of emotion or law of conduct which is not in some way or other thrown into clearer light by that extraordinary masterpiece?" Browning is frequently spoken of as "the preacher's poet." Certainly no really wide-awake pastor will wholly neglect the pages of these two master-poets, and the wise one will make them his constant companions.

Above all, the minister of Jesus Christ is recreant to the call of his high office if he fail to hold deep and sacred converse day by day with the divine genius that has spoken to the hearts of many generations through the Psalms of the Old Testament. Here are inexhaustible riches.

The minister should by all means commit to memory the words which compel his attention and inspire his soul. In this age of notebooks, card indexes and devious other devices, memory is almost a negligible quantity. We train the mind to think and to produce, not to remember. Too much memorizing clogs the system. Yes, and too little memorizing creates boorishness. A fertile, generous, well-filled memory is a charming and useful possession.

Some poetry is readily committed to memory. Pope is now and then disparaged as a poet, yet his *Essay on Man* remains a classic in spite of the critics. Whole sections of this work may be profitably and easily committed to memory. Some of Milton's shorter poems are well fitted to fertilize the mind

with thoughts; while they lack the prolixity and massiveness which deter many from the perusal of the "Paradise Lost." In hours of languor or depression, when large tasks are impossible, the songs and sonnets of Burns, the vivid verses of Sir Walter Scott and the sweet music of our own beloved Longfellow will sing their way into the mind and memory, as showers of bird-song thrill the forest depths.

The minister should use poetry rather sparingly in his public discourses. Quite often he can quote a line or a stanza peculiarly appropriate to the theme he is unfolding, with telling effectiveness. It is difficult to imagine a case where the reciting of a lengthy piece of poetry can increase the power or value of a sermon. Any such procedure sounds artificial and pedantic. The preacher should carry forward his thought vigorously and connectedly to its climax; he should enrich his thought by wide reading and study; but to drag in bodily the thoughts of other people, whether in prose or poetry, is to adopt a mechanical process and superficialize his message.

Why, then, should the minister memorize the poetical passages that appeal to him in his reading? To beautify his mind. To refine and purify his speech. To stimulate his imagination. To furnish him with images and metaphors. To prepare him for the clearer interpretation of the mystical revelations of the Spirit. He who communes with the souls of the great poets drinks at the wells of immortal enthusiasm, the fountains of eternal youth.

V

Though fiction in the form of epic, folk-lore and romance is as old as the hills, the novel belongs to the nineteenth century. With the exception of Defoe, Fielding, Jane Austen and Walter Scott, there is no novelist of any note who died prior to 1840. The novel has advanced rapidly in fame and favor since the days when Sir Walter seriously, and with good reason, believed that if he had put his name to "Waverly" and "Guy Mannering" he would have injured his reputation as a poet, and even his standing as a gentleman. We have certainly traveled a long way since then!

The interminable writing and reading of novels is a sinister sign of the times. It deflects the attention from higher types of literature. It causes neglect of such purely literary merits as style and form. It lowers the taste and renders the careful perusal of great and inspiring authors impossible. The insistent demand to-day is for vital descriptions of real life. Problem novels are popular though critics have been prophesying their swift decadence. The sex problem is the key to the heaviest royalties. The novelist who can be at once most entertaining and most salacious has the largest money reward. Frank Norris, the novelist, once declared that "the novel is the great expression of modern life" and that "the novelist is the one to-day who reaches the greatest audience. Right or wrong the people turn to him, and what he says they believe." These statements he

made the basis for a powerful appeal for clean fiction.

Within a generation the attitude of the pulpit towards works of fiction has quite perceptibly changed. Many can remember when ministers thundered their denunciations against all novel reading as subversive of the religious life. Now they frequently discuss in their sermons current novels which arouse widespread public interest. Certainly the minister is performing a genuine service, especially to the younger people of his congregation, when he calls attention to healthful books and advises the reading of such novels, new and old, as contribute to the cause of pure and ennobling literature.

Should the minister read novels? By all means; but not indiscriminately. He should read each year ten or twelve of the thousands of new novels. For the most part, however, he should confine himself to the books that have stood the test of time. There are a few really great works of fiction that belong of right to "the literature of power." There are many more that are illuminating and helpful for their delineation of life and character, their intimate disclosure of motives and springs of action, their analysis of the subtle interplay of human personalities and their stimulating descriptions. All these should be read and studied.

To the first of these two major classes belong Jane Austen's "Sense and Sensibility," Scott's "Ivanhoe," Dickens' "David Copperfield," Charlotte Brontë's "Jane Eyre," and Thackeray's "Henry

Esmond." No minister should pass these by. There are four masterpieces of modern French literature that hold first place in "the seats of the mighty." They are Hugo's "Les Miserables," Dumas' "Count of Monte Cristo" and Eugene Sue's "Mysteries of Paris" and "Wandering Jew." These are not "mere French novels." They belong to the enduring classics of the race.

In the second of the classes mentioned one may find rich reward and rare stimulus. Few critics in these days place George Eliot among the "immortals," yet one seldom finds such searching analysis of character, firmness of style, directness and simplicity as are met with in "Middlemarch," "Mill on the Floss" and "Adam Bede," Bulwer Lytton's "Last Days of Pompeii," Reade's "The Cloister and the Hearth" and Kingsley's "Hypatia" are dramatic and fascinating, while the last two named hold an additional charm for the minister on account of their religious interest. Mrs. Gaskell's "Cranford" is a pure and perfect gem. Two of the most vigorous of recent writers are George Meredith and Thomas Hardy. Meredith is a master of humor, of fancy, of sentiment. He plays upon human nature as upon an old fiddle. "The Egotist" and "The Ordeal of Richard Feverel" are among the best of his books. "Far from the Madding Crowd" established Hardy's reputation, and he wrote nothing finer, though some of his short stories will repay an idle hour.

Novels with a minister for the hero should be worth something to a minister. There are plenty of

them. Mrs. Ward's "Robert Elsmere," Hall Caine's "The Christian," Thomas Dixon's "The One Woman," Mrs. Deland's "John Ward, Preacher," Marie Corelli's "Holy Orders," Wright's "Calling of Dan Matthews," and Churchill's "The Inside of the Cup" are only a few of the more famous.

VI

The personages of fiction interest and often fascinate us; but they belong to the realm of fancy. The personalities with whom we hold converse in memoirs and autobiographies are real people. They are of our human kind. They belong to us. The main proposition that fronts our effort from the cradle to the grave is the living of a life. We are, therefore, or ought to be, exceedingly curious concerning the life-stories of other men and women. How did they come to be what they became? What was their equipment? How did they fight the fight? How did they react on their environment? What were their handicaps? How did they relate thought to action? Did their life develop normally in all its parts? How about temptations, weaknesses, habits, the interaction of world-values and character-values? What a rich field for the most thoughtful study the life-record of this faulty, fallible, glorious and immortal fellowman presents!

For the minister such study is invaluable. Two groups of men he must become familiar with, observe, criticize, and seek to understand completely—the men about him and the men beyond him. He

must know the men he is to help and the men who are able to help him. It is hardly too much to say that he can find more genuine, straightaway, practical helpfulness in books of biography and annals of personal experience and reflection than anywhere else in the whole range of literature. There is infinite inspiration, illumination and help to be found in books of this kind. Indeed, there are few biographies of those who were great or good, or both great and good, that do not contain "a seed of sunshine that shall leaven our earthly darkness with the beams of stars."

What a field is open to our exploration! All along the trail of years and centuries, from the days of Xenophon's "Memorabilia" of Socrates to the days of Harold Begbie's tales of "Twice Born Men," folks have been living, thinking, planning, getting their lives changed, finding gods in wayside bushes, meeting miracles, climbing, conquering; while other folks have been exerting themselves to tell us how the thing was done; or the folks themselves have found time to sit down and tell us at first hand the inside history of this strange affair we call a human life.

In the midst of a limitless garden of delights what fruits shall the minister choose? The quality of his taste and the peculiar appetite of the moment may decide. Shakespeare, Benjamin Franklin, Napoleon and Emerson have all exalted "Plutarch's Lives," and Franklin has spoken especially of the permanent personal benefits that he derived from "reading abundantly" in Plutarch's pages. If an author has

the power of stimulating the variant and diversely constructed minds of a dramatist, a statesman, a military genius and a philosopher, speeding the rays of his enkindling coruscations across the void of 1,800 years, he has help for every thinking man.

Boswell's "Life of Johnson" stands secure, inimitable. Lockhart's life of his father-in-law, Sir Walter Scott, and Trevelyan's life of his uncle, Lord Macaulay, are so wholesome, human, sincere, revealing, that they are vehicles of perennial charm. If a group may be made of a few other books that are different in style, outlook and subject-matter, that group may well include Moore's "Life of Byron," G. H. Lewes' "Life of Goethe," John Morley's "Life of Gladstone," and the "Memoirs and Correspondence of John Murray," the famous publisher and friend of many literary men. As has been suggested, there are multitudes of well-written biographies which, though not works of literary genius, are pregnant with vitalizing energies.

Among the life-stories of religious leaders, ministers many and for many years have found the "Life of F. W. Robertson" particularly invigorating to mind and spirit. The "Life of Phillips Brooks" is lengthy, extending through three large volumes, but it well repays a careful reading. The "Life of Robert M. McCheyne" is the record of a wonderful career, as is the intensely interesting "Life of Catherine Booth." Among the intimate books of the soul that are biographies in the deeper sense the

"Confessions of St. Augustine," the "Journal of John Wesley," "John Woolman's Journal," and Newman's "Apologia pro Vita Sua" may be mentioned.

Dr. Benjamin Jowett once said that the morals of the future will be inculcated by the use of biographies as textbooks. Sir W. Robertson Nicoll declared that he never parted with any volume or dictionary of biography. The masterpieces of biography are to be found within the covers of the Book of Books; though many of them are miniatures, their perfection of outline shows the skill of the divine hand. The biographies of all the later years that bring the finest inspirations are those that depict the lives of God's saints and prophets. Compare the shriveled and selfish soul depicted in the pages of Herbert Spencer's "Autobiography" with the noble soul we meet in the "Life of Phillips Brooks." The simple story of the career of a good man is a bright and shining light, streaming along life's rugged pathway, a revealing benediction to every seeker after God.

The lives of the missionaries of the Cross are thrilling. The men and women who have carried the banner of our glorious Redeemer into the highways and byways of the sin-stricken heathen world are the bravest of the brave. Wayland's life of Adoniram Judson, the biography of John G. Paton, the apostle of the New Hebrides, "Timothy Richard of China" and "The Story of Mary Slessor" are great books for ministers. How those missionaries and their

comrades along the far-spread battle line, and the host of converts won by their devotion, have dared all things for God and for his Christ!

“They climbed the steep ascent to heaven
Mid peril, toil and pain;
Oh God, to us may grace be given
To follow in their train!”

CHAPTER FIVE

LOYALTY OR FREEDOM

I

The bitter religious controversies of the last few years have brought perplexities to the mind of many an honest preacher. He desires above everything else to be loyal in every way to his Lord. He is ready to do that which is right, and that which is courageous as well, to show his devotion to the principles of the gospel. He is constantly being told by fiery zealots that he must publicly denounce all Christian people whose creed does not tally at every single point with his own, or be untrue to the faith. How far should he go in denunciation? What is right? What is Christ-like?

Not once but many times this problem has been brought to my attention by men who were seriously concerned in its solution. Usually as it has been stated it has taken somewhat this form: "I am not a heretic. I believe that Jesus Christ is the Son of God. I believe firmly in his deity. I believe in the doctrines of the incarnation, the atonement, and the resurrection of Christ. I believe in the regeneration of the soul through repentance and faith. I believe in the Scriptures as a divine revelation. I believe

in the supernatural character of the redemptive process. I believe in the miracles.

"Nevertheless I refuse to make capital of my orthodoxy. I do not care to go about blowing a trumpet before me as the Pharisees do. Yet, because I stay with my work, preaching the gospel and seeking to win souls, I am denounced as a coward, a 'middle-of-the-roader' or a sympathizer with the radicals. Am I disloyal in refusing to enter into the snarling contentions of the time?"

II

The question is more involved than it may seem. The words so constantly used by the leaders of controversy: "Earnestly contend for the faith which was once for all delivered to the saints" are good words and we cannot eliminate them from our marching orders without loss. If a minister be nerveless and weak in presence of a demand for forthright speech on matters of essential gospel truth he is guilty of a form of cowardice which it is not pleasant to contemplate. If he be indifferent to the necessity in our day of declaring the whole counsel of God he is definitely disloyal to his Master.

Also if he have so schooled himself in the irenic temper that he is ready to accord an honorable place to error, in order to avoid disagreements, or because "everyone has a right to his own opinion and should not be denounced for expressing it," he shows himself lacking in such flaming convictions as are enkindled by the spirit of loyalty.

A good deal is said in these days about tolerance. It will be well to examine this word and seek to understand its significance. It is the attitude of some of the rather narrow visioned schoolmen who claim to be "advanced", toward evangelical thinkers and writers. It is often supposed to be a large and friendly term. It is nothing of the sort. Many weak-kneed ministers refrain from saying anything that may remotely savor of intolerance, lest they be accused of fanaticism and bigotry. They suppose that they are meeting tolerance with tolerance. As a matter of fact they are meeting contempt with impotence and both of these attitudes are despicable.

The minister who heartily accepts the evangelical position, and gives himself with unfaltering zeal to the proclamation of the essentials of the Christian faith, asks no complacent tolerance from those whom he believes to be the teachers of error and the purveyors of distorted half-truths. Nor is he solicitous to imitate their boasted tolerance.

What then is really meant by "tolerance?" It is usually the superior attitude of the inferior man toward men whose opinions differ from his own. It is the gesture, the shrug of the shoulders that says: "Let these poor deluded fellows live and think as they see fit; what matters it?"

Tolerance has no place in a democracy. It is originally the supercilious benevolence of an autocrat toward a serf, the condescension of an opinionated ecclesiastic toward an independent thinker, the grudging dole of a state church toward some group

of struggling Protestants. It is the self-satisfied pose of the Pharisee in power, in presence of a humble faith, the aims of which are alien to his own. In our day it is often the rather disdainful attitude of the cloistered specialist toward the ordinary simple-hearted Christian disciple.

Tolerance laughed at Paul and sent him on to Rome for trial, easily evading responsibility and pretending broadmindedness. Pilate tried to be tolerant and failed; the pressure of the priests and the mob was too great.

Intolerance is devilish; mere tolerance is small and flabby. Loyalty and freedom are the better words. True loyalty does not persecute, as intolerance does, nor is it smug and snobbish, as tolerance always is.

Those of us who are busy developing our own opinions, without seeking a fair chance to know the minds of others, or to get their point of view, are all too likely to become obsessed by the accuracy of our own attitudes and the righteousness of our own views. We have little opportunity to exercise the "give and take" method. So sometimes we become priggish and self centered, intolerant in our persecutions or tolerant in our contemptuous disdain.

Our ordinary ways of life do not conduce to breadth of view. It is easy to become so confirmed in our own petty thinkings and doings that the mental moods and even the profound religious beliefs of other men become irritating or seem altogether wrong. We treat them with the contempt of tolerance.

The spirit of loyalty in the service of Christ looks upon all men as brothers. It freely grants the right to every man to exercise his own judgment and arrive at his own conclusions. It also maintains the right to combat those conclusions fairly and strongly in an open field. It does not jibe nor sneer at the other man's opinions, but studies carefully his outlook, and seeks to determine its sources and its value. When it differs it differs in the name of "judgment and strength," and sets forth this difference with the force of resolute conviction.

Loyalty does not take the easy way. It certainly does not cry "peace, peace when there is no peace," nor utter the protest of the stupid weakling: "It doesn't matter what you believe, so long as you live a decent life." Loyalty asserts its own positions with untterrified plainness. Yet it remains Christ-like in its dealings with those from whom it differs. The disciples supposed that they were evincing loyalty when they came to our Master with the account of one whom they had rebuked because he walked not with them. The answer Jesus made was that of the higher loyalty, shot through and through with the love of humanity: "Rebuke him not, for he that is not against us is on our side."

In matters where conduct is concerned intolerance may become a virtue. It is our business to destroy unholiness and banish sin. There must be drastic action. The evil must be killed, root and branch. Yet even here, though there should be no sort of compromise with the sin, there should be no

proud intolerance of the sinner. He must be won, and saved for the kingdom if it be possible. The issues of an immortal soul are involved. Let the sin be cursed and driven forth, that love may bring the sinner home to God.

III

If freedom and loyalty be the guiding principles the minister will be neither a bitter reactionary nor a languid latitudinarian. His own attitude will no longer be uncertain, nor will his mind suffer undue anxiety over questions of conscience. Farther, there is no contradiction but perfect harmony between freedom, claimed for ourselves and granted to others, and perfect loyalty to our own conceptions of truth.

Freedom of conscience has become a definitely regulative principle in matters of religious fellowship. Every man has a right to himself. He has a right to his own property. He has a right to his own opinions. If we fail to grant to other men full liberty of thought and expression in matters of religious belief we become co-laborers with the bigots of all ages. We are blood-brethren with the priests of prejudice who became slave-drivers and persecutors, and forced their religion into unholy relations with the thumb-screw, the prison-cell and the hangman's noose.

The better way is Christ's way. We are profoundly sorry for the man whose convictions differ radically from our own, but we respect those con-

victions. We are burdened in heart because he denies so much and accepts so little of that precious deposit of truth which is dear beyond measure to us. The bleak and dreary wastes of loose and liberal thinking, wherein he wanders, are an unproductive wilderness. But we do not pursue him with weapons of destruction nor with anathemas of scorn and rage. He is a free and responsible being.

In view of these facts we will be particularly careful not to misrepresent his position nor to exaggerate his negative attitude. It is far better to underestimate than to overemphasize his apostasy. Above all we will not perjure ourselves and utter falsehood by calling him "infidel" or "atheist" because he refuses to be bound by our particular definition of strict orthodoxy. As he affects liberality of mind so let us exemplify liberality of heart, which is a far more precious possession.

More than four hundred years ago a group of religious iconoclasts in conference at Schaffhausen in Switzerland, issued a statement to the effect that they claimed full liberty of conscience for themselves and granted full liberty of conscience to others, in all matters of religious faith. This has been described as the most perfect expression of the true spirit of the gospel since the days of Christ and the apostles. These four hundred years should surely have taught us that suspicion, bitterness and intolerance belong to ages of darkness, not to the days of Christian love and abounding fellowship in the Spirit.

Freedom however, is wholly consistent with

loyalty. The minister is in everything loyal or in all things false. Loyalty is a blending of obedience with love. It takes varied forms. It holds a man true to all the hallowed obediences while it is adorned with the beautiful garments of sacrificial affection.

The good minister is loyal to the Bible. He will not allow its truths to be denied or its teachings to be misrepresented, or its sacred character to be impugned, without a ringing protest. To him it is the Book of Love, the Law of Truth, the Word of God.

There is a vague idea in the minds of many people that "the critics" have torn the Bible to pieces, or are attempting to do so. Let us realize that there are at least two classes of critics, the reverent and the iconoclastic. The "higher criticism," as a method of scholarship, is completely justified, and the critics have a perfect right to the exercise of free inquiry. Beyond this it is well to be cautious rather than credulous in our acceptance of results. There is an amazing lack of unity in these results; so much so that the much vaunted phrase, "Scientific Criticism" seems rather ridiculously definite for such a mass of mixed conclusions.

Dr. Ellwood, a distinguished professor of sociology, in his book on "The Reconstruction of Religion," refers to this matter. He says: "In general, critical scholarship is to be welcomed. But there are many reasons why the critical movement in religion and theology of the nineteenth century, especially as developed in Germany, cannot be considered the acme of scholarship." He tells us that criticism to

be productive must be constructive; otherwise it is worthless. Biblical criticism has often been destructive, narrow, negative.

This author also alleges that the critics have failed in the important matter of synthetic scholarship. Their excessive specialism hinders their attainment of that breadth of culture which is necessary to the proper orientation of their subject. "The astounding errors of some of them" on questions of archaeology, sociology, anthropology and psychology condemn their work as untrustworthy. "All of which shows that the ideas of the critics must not be taken for scientific truth." This unprejudiced judgment of a recognized scholar has great value. Genuine and wholesome scholarship is more and more refusing to listen to the confused cries of those who exalt negations at the expense of the deeper and thoroughly constructive principles which they have failed to grasp.

Critics come and go: the Bible stands. The sayings of the sages are forgotten: the voice of Holy Writ still thrills the heart of men. Crowns fall, dynasties crumble, nations grow gray and feeble; but the Word of God is still glowing with the ardent fires of perpetual youth. The Bible is the Word of God. The Bible is the revelation of the will of God. The Bible is the supreme guide for conduct and for character. The Bible is the agent of redemptive grace.

This Holy Book shall yet become the text-book of the nations, enthroned in the hearts of the people

and illuminating the life of humanity. To this end the minister of Jesus Christ must be, above all, a preacher of the Word. As a religious leader he bears the heaviest possible responsibility. If he be not true to the inspired Word he is a drifter, and more or less of a renegade. His loyalty to the Book is the test and measure of his spiritual worth and effectiveness. Let him then declare the living Word!

The valiant leaders of the church, the pioneers in new regions, the missionaries of the Cross, the keen students of men and the powerful prophets of the Almighty have all been ardent believers in the inspiration and sufficiency of Holy Scripture. By the Book they have conquered. These men were baptized into the Spirit of the divine revelation. Those ministers have a "lean and hungry look," who have not made the blessed Word their meat and drink.

The good minister rests in the eternal values of the Book. They are divine truths, and he is loyal to the truth. If he were not a diligent searcher after truth, a patient exponent of truth, a dauntless champion of truth and a staunch defender of truth, he would not be a good minister of Jesus Christ.

IV

Must he then defend the truth as well as utter it? Is not the truth its own defense? Certainly in theory it is; but in our working world, with its lack of thinkers and its plethora of noisy critics and bearers of bits and pieces of truth a very vigorous defense of the vital verities is decidedly in order, and who

shall make this defense if not the preacher of the gospel who is the chosen interpreter of truth?

A recent writer affirms that the whole theological controversy of to-day is over the question: Is truth static or dynamic? This is a serious half-truth. Truth is static, as surely the most rabid radical should grant. Anarchy and chaos would be our portion were it otherwise. But truth in the life of the man who seeks it and discovers it and makes it his own, is in the highest degree dynamic. It is the spirit of such energizing and compelling truth that has wrought immense results in the lives of evangelical Christians.

Yet men who are loyal to revealed truth are accused of holding mediaeval notions, of being antiquated, of "making kiln-dried bricks in compact form, and handing them out as truths, instead of cultivating gardens, filled with fruit and flowers." One honest critic has declared the case hopeless: "The reactionaries have the upper hand, and they are driving the church back into the dark ages." As a matter of fact it is the staunch disciple of the eternal message of the eternal Christ who is the most modern and forward-looking man on earth.

These oracular and sapient accusations are not made, it may be noted, in a spirit of humor. The speakers are in earnest and actually mean what they say. But they are ridiculously wrong and it is the business of the minister who is loyal to the ever potent truths of revealed religion to prove it.

In no age of the church's history have its am-

bassadors been more loyal than are many of the men in the pulpits of our land at the present hour. Their number should be multiplied. The call is for a militant loyalty to the ever-living principles of the Christian faith, on the part of all the members of the elect ministry of the Cross. Such loyalty should express itself day by day, not in bitterness or suspicion or slander, but in a magnetic, dynamic, productive declaration and defense of the everlasting truths of our sublime faith.

PART II

THE PARISH

CHAPTER SIX

MAN'S MAN OR GOD'S MESSENGER

I

A man who is an eloquent preacher but very much of a recluse, said recently in the ordinary course of conversation: "Why should I spend my time and strength in trying to win intimate fellowship with the men of my congregation when I have no contact with them in their ordinary lives? They are men of the world. I do not seek such contacts. I care nothing for their human friendship. Human friendships are uncertain and fleeting. I am a minister of God's Word. This Word I study to declare with all my heart. Are we not bidden to leave friendships and fellowships, and even father and mother, in order to be God's men and ministers of the spiritual order? Other relationships are so secondary as to be unworthy of consideration."

The statements of that man seemed to me very significant. They afforded a strong clue to his entire character and point of view in life. He is both able and brilliant, and a clear expounder of the Scriptures. He is stern and strong. His own family respect and fear him. No one gets close to him. Has he not

missed something that is very essential? Surely aloofness is no virtue.

On the other hand there are ministers who are morbidly anxious to win the approval and attachment of the men of the church and community. They rejoice to be known as "good fellows." They belong to some excellent clubs and to various fraternal organizations. They do not always impress one as men of God. They subordinate the passion of the spiritual message to popular needs and demands. Men of this type may be even more foolishly wrong than those of the opposite class. As so often happens the true relationship lies midway between the two. The wise minister seeks always and heartily to be a man's man, a brother as well as a counselor; but he never lowers the standard of his calling. The danger too often lies in the fact that the layman is not willing to accept him on equal grounds.

II

We have been discussing quite at length in previous lectures the position, offices, and duties of the minister. It might be well for us to rest our minds for a little while by considering a responsibility which rests more particularly on the layman, and concerns his relations with his pastor.

The alarming frequency of pastoral changes is due, in part, to lack of lay support. I do not mean the lack of material and financial support, but the lack of that inspiration which is born of the inner loyalties. Pastor and laymen are not well enough

acquainted. Their relations are apt to be wooden, external. It is high time that our good laymen realized this fact and faced its significance.

One of the most discouraging features of present-day religious life is the absence of a hearty, informal and thoroughly sympathetic relation of comradeship between the pastor and the men of his parish. There are officers and members of thousands of our churches whose attitude toward the minister and his ministry may be summed up in the succinct phrase, "We pay the bills; you do the work."

The majority of our pastors are as hard-working and practically efficient a body of men as can be found anywhere. In the very midst of our multitudinous secular activities these "good ministers of Jesus Christ" are vitalizing moribund churches, invigorating feeble interests, and definitely spiritualizing the communities in which they live. Many of them, however, are forced to make bricks without straw. They are unable, through no fault of their own, to command the time, thought and affectionate coöperation of the business men of their congregation. These laymen will usually give money. They are often willing to serve on boards and committees. They sometimes assume quite heavy responsibilities. This is all excellent and praiseworthy. But much more is needed.

The ordinary working pastor does not crave compliments or flattery, ease or elegance, pity or patronage; nor does he desire a formal and passionless attitude toward himself and his ministry. He craves,

he greatly needs, and to do his best work he must have, the warm-hearted personal friendship of the men of his congregation. The joy of such friendships would act as a desired imperative, urging him to achieve mightily, and making it next to impossible for the bonds of intimacy to be broken by resignation and removal.

Why is there so serious a lack of this deep, fine, enduring friendship in the place in which above all others we should expect to find its gracious presence; that is, between the Christian minister and the men closely associated with him in the largest and most beneficent work in the world? For one thing, the ancient priestly idea persists, even in democratic Protestant communities. The minister of religion is set apart, as belonging to a peculiar class, cult, or caste, which differentiates him from folks in general. He enjoys a special brand of holiness. Now and then a layman, after treating his pastor with pleasant politeness and cordial coldness and genially effusive formality for some time, suddenly, perhaps by reason of some chance incident, awakes to the fact that the "dominie" is just as human and wholesome, and quite as completely normal, big-hearted and splendid as he is himself. Such discoveries break down invisible barriers and promote lasting comradeships.

Again the expression, "We have hired a new minister," still common in some parts of our country, carries considerable significance. How can we admit the hired man to absolutely equal terms of familiar fellowship? The idea connoted by this expression is

not usually one of contempt. In observing the elaborate arrangement of parlor and dining table and personal attire when the minister comes to dinner at the layman's house one is led to believe that he is regarded as a mixture of superman and hired man. He is to be treated with excessive display of hospitality because of his super-religious qualities. But if dissatisfaction arises he is promptly directed to "move on." It is impossible to form new and productive friendships under such conditions.

Another conception that inhibits the interplay of the finer fellowships is that which looks upon the minister as the chief executive in a churchly establishment. "The new manager has arrived, and we hope that he will make good. It is up to him. We are busy with our business. That is our task. The church is his task. Let him make it a success and we will help him with what 'left-over' resources of time, energy and thought we can spare." In many cases the minister manages to "muddle through" marvelously well under such limitations. Often these business and professional men give much more time and talent to the work of the church than they had promised, and aid the pastor magnificently. Even so, and even though the membership and the community regard the church as a prosperous organization, "the one thing needful is forgot."

More than all human agencies the average pastor craves the unconventional and generous friendship of the men of his congregation. It is almost always their fault, not his, if he does not receive it. They are

parts of a certain system of life and action. He moves outside that scheme of things. As in their work-life, so in their play-life. They belong to a social group, more or less static, which has existed for years. The minister and his wife are newcomers. Soon they will be gone again. They are admitted by courtesy to certain "functions" because of their present relation to some members of the group. They are frequently invited to meals at the homes of some of the church members. That is about all.

There is a great opportunity for the layman just here. He can increase tremendously his pastor's efficiency by cultivating a personal affection for him. The pastor will do his part, never fear, and cherish and rejoice in such evidence of appreciative brotherliness. But the pastor cannot go the whole distance. The relations here are too delicate and even sacred for any such self-confident intrusion. It must be a mutual drawing together in the bonds of an ever-deepening interest.

III

Now, having said so much, and having emphasized the opportunity and duty of the layman, let us examine a little more closely the minister's attitude toward this whole matter. How far should he spend time and effort in seeking close human fellowships? What should be his motive and method? Should he not be God's man first of all and always?

It is said that during the war the people of London discovered the beauty of the starry heavens.

Fearing air raids the lights of the city were not lighted at night. Men and women looked aloft searching the sky for signs of danger or assurance of safety. So the calm glory of the azure vault revealed itself.

Very often when danger threatens and the lights of earth are dim we look upward and receive the benediction of peace and divine beauty. Then we realize that we are not alone the children of earth, but also the progeny of heaven's king. This the minister of Jesus Christ should constantly keep in mind. Though he is in the world and though he must minister to men he is above all else the ambassador of God with a message of supreme importance to deliver. He must be God's herald as well as man's friend, and he cannot be man's brother and helper unless he is first of all in some sense an angel of God.

We have all met men who live in a place apart, who know nothing of the alleys and by-streets where people congregate and crowd each other, who live between their study and their church, who belong essentially between four walls, and who would seem strangely out of their element in the midst of a milling mob of men. They have spent their days closed up in a college, sewed up in a seminary, pent up in a parish. They are musty, fussy, feverish and near-sighted. Such men may preach excellent sermons, keep the church members sweet, and putter around in a rather fatuous fashion, shifting at intervals from one pastorate to another, and at last lay-

ing down life's burden with a sigh, and passing on, "respected by all who knew them," because of their eminently pious example.

But a minister of that too familiar type has never once sent a full and hearty laugh aloft upon the breeze. He has never dared any really great deed. Certainly he has never sent the wild echoes flying, or tumbled about among life's big realities. He has never even made any enemies. He has been a purely negative influence. He has not had intimate contact with a man's world. He is not doing the big things God intended he should do.

Men's men are needed in the ministry. This does not mean blustering and boisterous men. Still less does it suggest anything of the unsympathetic, the coarse or the vulgar. The man's man, the man's minister is neither a brute nor an idle boaster. It is no particular credit to him to be "hail fellow well met" with the man-about-town, nor does it add one particle to his power to be so known. Let me distinguish here.

There comes to mind quite vividly the picture of a small town pastor who was sometimes spoken of as a prime favorite with the men of the place. Paying a brief visit to the town I sought him out and found him in the back room attached to a soft-drink parlor which had rather a shady reputation. He was seated cross-legged on a table, retailing funny stories to a group of loungers and indulging in free and familiar conversation. It was not exactly a pleasant spectacle.

That minister's life was not a success. After several years he went into life insurance.

One of the most princely men I have ever known was a quiet little fellow, not more than five feet one or two. He was neither conceited nor selfish. His only fault, perhaps, was that he lacked any great ambition to be great. Yet, from the crown of his head to the soles of his feet he was one whom men trusted and loved and followed. He could wake the men of his church into eager service for Christ. He could easily persuade them to bestow their money for missions and the poor. They listened with attention to his simple and direct and arousing sermons. He was always doing good and doing it gleefully. He was, indeed, a sound and wholesome soul. Then at last when his Master summoned him, and he hurried on to the glory land men said of him: "He was a Christian; he was genuine through and through; we are better men because he companied with us for a while." Such a man is not only emphatically a man's man; he is also a messenger of God.

I am trying to make it clear that to be the right sort of man's man a minister should not descend to a commoner level to reach men, but should, by his hearty sincerity and wholesome cheeriness draw men up to a higher level and make them love to live there. Those of the one class it is difficult to recognize as the divinely appointed prophets of God and heralds of the everlasting gospel. Those of the other class, by very virtue of their healthy humanness,

bring the mercy and message of the Redeemer very near men's hearts.

IV

It is this redemptive message that the good minister lives to declare. By his ways as well as by his words he makes it known. Primarily then, and always, he is God's man. He does not need to shape his speech or watch his steps with caution in order to retain his place in a man's world. His friendship with God makes him near kin to all men; and all true men, and many who are not true but sin-besotted and unworthy, recognize his simple greatness.

Paul, the preachers' hero, was decidedly a man's man. He made quite a commotion wherever he went, by reason of his spiritual strength and utter dauntlessness. He "became all things to all men," but naturally, without shrewd planning, and he won his strenuous way amongst men "that he might by all means save some." Those who seek to save men are the elect sons of earth. Although he was "in bodily presence weak and in speech contemptible" Paul was a princely man. He won men to him by his downright sincerity and by "the grace that was in him."

One of the most inspiring verses in the New Testament is that which tells us that Paul and Barnabas "returned again to Lystra and to Iconium and Antioch." Think of it! They did not seek an easier route. They did not skulk past. They boldly faced death, and "returned" to Lystra where they had been stoned and left for dead outside the city gates, and

to Iconium where the people had plotted to assault and maim and stone them, and to Antioch where they had been persecuted and expelled from the city. They were both manly and godly, but they were manly because they were godly.

After twenty years I met an old college friend in Shanghai. He had been a room-mate and class-mate. Before his graduation he had looked forward to a legal career. He had excellent ability; he was a good athlete, debater, student; he had social gifts beyond the ordinary; and he was exceedingly ambitious. It was a surprise to his friends when he turned from the law to the ministry, and afterwards when he went abroad as a missionary. He had labored with zeal and great earnestness in a very inaccessible part of China. In the course of a long conversation I said to him: "If you had your life to live over, and knew what you now know about the difficulties and all the thankless toils of a missionary's life, would you do it again?" He looked thoughtful for an instant; then he threw back his head and laughed in the funny old way that was so familiar, as he answered: "Yes, I'd do it again, I certainly would! I'd make a bee-line for China!" He added very seriously, and with the emphasis of entire conviction: "It's the greatest work in the world, this missionary work. To be in it is the biggest thing God ever gave man to do."

It is this sense of fellowship with greatness which empowers. To represent the King of kings is the privilege of the humblest minister of Jesus Christ, in China, in America, or wherever the field opens and

the call comes. Such a privilege demands the fullest discipline for the many-sided task. The good minister is an all-around man. The culture of the intellect prepares him as teacher and preacher; the strengthening of the will energies forms the leader and administrator; the expansion of the affectional nature creates the apostolic fervor.

At the Cross the suppliant learns the lesson of that ardent faith, and feels the presence of that burning love, which breathe into his wondering soul the spirit from the heavens. His calling is of God. We hear much of the "gospel for the age" and of the "preacher for the times." Conditions vary, yet the life of the faithful minister always crystallizes in the note of abnegation: "I am not my own."

That man is a man's man who can say with honesty and intensity: "I live not for my narrow purposes but for the human race; not for my weal but for the highest good; not for myself but for the man my brother, for the Christ my Savior and for God my Father." Such a self-crucifying creed swells, through the sweet passion of renunciation, into a ringing cry of victory. Linking the man with God, and being wholly God-like, it binds him to his fellow men, their needs, their fortunes, and their hopes, by a mysterious and living bond.

To be God's messenger is not to dream one's time away in fasts and penances and idle visions, far away from the eternal human struggle, as though in very truth the world of practical reality had all gone into a colored cobweb. The man must go with the

toiling Christ into the midst of humanity's sin-sick crowds. But, saving himself from the effort of many in our day to consult the demands of men and forget the glory of God, he must trace the pathway of the only-begotten Son from heaven to earth, from earth to heaven.

God's men will win men.

CHAPTER SEVEN

PERSONAL OR SOCIAL SERVICE

I

The distinction between personal and social ministry is not always clear. The personal service of the minister brings him in contact with individuals, his social service links him with the group. To save a human soul, to help a man in perplexity, to console the afflicted heart, is personal ministry. To aid in creating a neighborhood improvement association, to carry forward an anti-vice crusade, to start a sewing school or welfare club in some congested section, or to direct a company of boy scouts in the church building, is to engage in social ministry.

Each form of service is important. The statement of a well-known pulpit orator, many years ago, that "the minister of Christ has no business with soup-kitchens or settlements, with a man's bare back or his empty stomach; his first and only business is to preach the gospel" sounds very strangely to our modern ears. We have at least come to a knowledge of the fact that the gospel has to do with the whole man and with all parts of the man's life.

On the other hand, the attacks of some prominent social workers upon "the narrow and individualized

labor of the churches" and the allegations that they will only achieve their mission by "socializing the community" and "utilizing the spirit of the Master in the redemption of the group" are really the loose charges of well-meaning zealots who fail to understand the inner meaning of the Christian enterprise.

It may well be asked what these social idealists really mean by such terms as "the Social Gospel," "the Christianization of the Group," and "Social Salvation." They are fine phrases, but they are used chiefly by people who are quite indifferent to the fact that in Christian faith and experience the terms salvation and redemption have a very specific meaning. Social service agencies are accomplishing excellent results, but there can be no social redemption except that which is based upon the definite redemption of individual souls.

II

A certain measure of judicious social ministry, on the part of every wide-awake Christian pastor, is demanded in our times, and should be zealously performed. Let this be clear at the outset. But how far shall he go in this direction? We shall consider one aspect of this matter in speaking of the minister as a publicist. Let us here discuss other phases of the question.

There is no doubt about the present-day emphasis. There are a multitude of books on such subjects as Christianity and Social Service, the duty of the Church to Society and the Social Teachings of

Jesus. There is much of mass thinking. The man grows less and less and men are more and more. There is constant talk of social solidarity, social and political influence by blocs and groups, mass action and class consciousness. The church itself has multifarious societies and clubs, and is in contact externally with many associations, brotherhoods, philanthropic organizations and reform movements. No wonder ministers are seriously perturbed as to their duty, and the use of their time, in this connection.

There is a distinction here between the obligation of the church and that of its minister. The modern church should have the fullest sympathy with every kind of social work, and should encourage such work within its walls and beyond its boundaries. A church of five hundred members can perform a large amount of helpful social activity. The minister can direct and stimulate these various agencies of social betterment. His guiding hand will assist greatly all plans and efforts. Apart from that, he should hold himself in check. There is here a grave danger. He neglects the primary work of tireless individual ministry only at great peril. If he allow himself to be mixed up with many of the innumerable social agencies that call for his time and energy his own soul will suffer.

It may be wise to consider this whole matter in its broad relationships. So many things need doing in our day, and so much is left undone! We are forever trying to "catch up." This is especially true in the social realm. These are the days of the New

Reformation. We find our American world very much mussed up. Things are not as they ought to be. They never were. It is a hopeful sign that we now feel the need and hear the call for new crusades. How far should the minister strive to be a cleaner-up, an agent of such betterment?

For seventeen days I traveled on a Pacific mail steamer with a man who had become obsessed by the consciousness—since infancy, I think—that almost everything in the realm of modern, social and political life needed reforming. So he had organized an International Bureau of Reforms at Washington which aimed to serve as a clearing house for all reform measures. He was an incarnation of the spirit of unwearying energy. He could talk of nothing except evil conditions. He did not reform the world before he died. But it was not his fault. He did his honest best. Some men are like that. They deserve our admiration and our praise, even though they do not qualify as genial traveling companions.

It is a question whether the minister should spend a large part of his time in aiding to carry out reform programs. Between September, 1924, and June, 1925, a certain minister was urged to set aside Sunday after Sunday as occasions for special appeals for worthy movements, mostly reformatory. He kept a list of these eloquent pleas. During forty-two weeks he was besought to set aside forty-six Sundays for these exceedingly important objects. Had he consented he would have preached every Sunday during the period indicated on such burning themes as

prohibition, pacifism, social purity, kindness to animals, Sunday legislation, child training, clean streets, the anti-cigarette campaign, health, anti-vivisection, the anti-tuberculosis crusade, clean politics, and many other matters. To do his full duty he would also have been compelled to invent four extra Sundays.

All these matters are important. The minister ought to take a fling at every one of them every once in a while. But a goodly portion of them belong, after all, to the realm of the mint and the anise and the cumin. He who becomes a militant reformer, a scolder and fighter in the realm of social and other problems, is only too likely to lose his grip on the weightier matters of the law.

The minister should never, for a single Sunday or for a single moment, lose sight of the fact that his one great everlasting business is to preach the gospel of grace. His work, as the ceaseless functioning in action of his vital words, is to bring men to the Cross. By his words he points the way. By his life and ministry he leads the way. His sacred task in the realm of regenerative efficiency will be thoroughly robust and constructive. Having the Holy Spirit to guide and inspire all his work he will neglect no large reformatory measure in his zeal for the redemption of human souls.

It is the men and women who have believed most ardently in the truths of an evangelical faith who have achieved the greatest and most lasting results in the realm of social and moral reform. It is the

ministers who have preached Jesus Christ as the power of God and the wisdom of God, who have so empowered and enkindled men that they have gone forth to save other men; and the community has been cleaned up incidentally, as a by-product of their Christly efforts. I once knew a humble praying band who were so intent on getting men into fellowship with Christ that every saloon-keeper shut up shop and left town. There are thousands of such instances. It is the way the pure gospel always works.

The direct and primary aim of that gracious gospel is to secure the salvation of the soul of the man through faith in Jesus Christ. Efforts to displace this form of service by the substitution of any other task or purpose are fatal to the very genius of our holy religion.

Social service of any sort is secondary. It is nevertheless exceedingly important. Let me emphasize again that importance. Social service is a helpful activity. It may be a Christly ministry. Christ through Christianity has created the Christian personality, and that Christian personality is the highest type of manhood. Christ through Christianity has created the Christian home, and the Christian home is the highest type of family relationship. Christ through Christianity has created the Christian church, and that church is the highest type of moral or religious community fellowship. By means of these three agencies there should be created the Christian society and the Christian state.

David, looking over a world lying in darkness

cried: "Why do the heathen rage and the people imagine a vain thing?" Ages later, looking over a world still lying in the shadow of death, our Master taught his disciples to pray: "Thy kingdom come!" To-day, after 1,900 years have come and gone, we survey a world torn by factions, bitterness and strife. Not yet has Christ's universal kingship been established.

At the present time, however, and more clearly than ever before, the church of Christ is beginning to understand that the prayer means: "Thy kingdom come—on earth," and is indissolubly linked with that other prayer: "Thy will be done on earth." The prayers are twain, yet one. They should be prayed now with new hope and fresh courage and a more resolute faith than in any previous period in the world's life.

More than this. We believe that the new church is beginning to seek, is beginning to be willing to undertake, its own tremendous responsibility in helping to fulfill the import of that prayer. It is coming to see that victorious effort in the salvation of souls may be greatly aided by devotion to the amelioration of man's physical and social ills.

The "one thing needful" is a redemptive faith in the Lord Jesus Christ, the Savior of men. Yet while we seek to secure this vital aim let us employ as means to this end the agencies that Christ has ordained. Let us see that we leave not this other work undone.

III

The main business of the minister is with souls. The crux of his activities is here. His problems center here. By his success or failure in this matter is he divinely judged. He is the guardian of human souls. Thus is he indeed entrusted with great treasure. Souls must not be cramped. Souls must not be superficialized or cheapened or debauched. Upon the minister, as the old phrase runs, rests forever "the burden of souls." By sacred ministerial vows he has become his brother's keeper. He must make good within this large domain.

"Comes now to search your manhood
Through all the coming years,
Keen, edged with dear-bought wisdom,
The judgment of your peers."

From a small country church in New England within the last score or so of years twelve young men have gone forth into the gospel ministry. Half a dozen young women have become home or foreign missionaries. Several of the prominent laymen have entered into state-wide and national religious work. What is the cause of all this? The cause is the minister. He is a builder of souls. He has labored together with the divine Architect. His work has been constructive and it will last forever.

That good minister is fortunately a type of many. Some of them are prominent city pastors who have

not lost their love for a soul in the midst of the whirr and whirl of the machinery. Some of them labor on hard fields in very humble fashion, but they are achieving more in the final count for God and their fellows, and for the coming of the kingdom, than are some who make great demonstration of their efficiency in the outward business of the church.

The minister of whom I have spoken studies souls. Being devoted to the interests of other men they lay bare their souls before him, as they will do when a real sympathizer comes along. He has spent his life in healing damaged souls, in helping others that were needing the divine reënforcement, and in fashioning others that were still plastic and adolescent. He has had a glorious time of it.

Souls moulded or re-made by him are functioning mightily in the service of our Lord in many places at this moment. He studies men as the Master did, carefully, one by one. Each soul to him has infinite worth, and as there is infinite variety among them all he studies each one separately that he may know each one thoroughly. He recognizes and develops spiritual values. He understands the dangers which beset the secret life of the soul. He so fortifies men that they are able to resist and overcome those subtle foes of the hidden self.

The Book tells us that "he that winneth souls is wise." The wise minister will make soul winning his life business. We cannot all be evangelists, but we can all be soul winners. More people are won to Christ by personal work than through evangelistic

meetings. Indeed many who are won in evangelistic meetings are really won by personal work. I have in mind one meeting in which ninety persons confessed Christ. A careful analysis proved that every one of the ninety had been personally approached by Christian workers. The claims of Christ had been presented and all the arts of Christian persuasion had been employed. The great evangelist reached up and plucked the ripened fruit. Ordinarily no one individual can claim the credit of leading a particular soul to Christ. One plants, another waters, and still another gathers the harvest. When a man comes to Christ we must not forget the prayer of his mother, while we are giving credit to the evangelist!

A wise minister will make soul-winning his business, because it was the life business of Jesus Christ. He said, "The son of man came to seek and to save that which was lost." He said to his disciples, "Follow me and I will make you fishers of men." The apostle said, "If we say that we abide in him we ought also to walk even as he walked." In what sense is a man a follower of Jesus, who does not give his life to that to which Jesus gave his life? Jesus left us an example that we should walk in his steps. No Christian can perform this duty for another Christian. In the duty of soul-winning we can have no proxy. We cannot transfer this obligation to the evangelist. The wise minister will train soul-winners. Every one who names the name of Christ ought to be about his Master's business, and his Master's primary business was to win men to his allegiance and

service. When the church of Christ awakes to the fact that every Christian is to be a soul-winner multitudes will be gathered to the Savior.

A wise minister will make soul-winning his life business, because he is promised the personal presence and fellowship of Jesus Christ while engaged in this work. The Great Commission closes with these words, "And lo! I am with you alway, even unto the end of the world." We may be positively sure of the presence of Jesus when we are seeking to lead men to the acceptance of Jesus as Saviour and King. We are quite aware that the Great Commission comprehends much besides evangelism, but evangelism is the very heart of it, even as it was at the very center of Christ's ministry. We need never fear that we are not within Christ's will when we are seeking to bring lost men to him. In a very special sense we may claim his presence and power when on such a mission.

A wise minister will make soul-winning his business ceaselessly, because it is in this work that he enjoys the fullness of the Holy Spirit's presence. It was for witnessing, evangelism, soul-winning that the wondrous gift of the Spirit was bestowed. We must not forget that the Spirit came upon the disciples to make them able to tell effectively the story of Jesus and his love. Of course, the Spirit makes effective every sacrificial ministry of the Christian pastor, and for him to limit this ministry would be to misunderstand his mission. It is a joyous reinforcement of our faith to remember that when we

go forth to win souls we can in a special sense claim the Spirit's presence and power.

A wise minister will make soul-winning his business because a "soul" is the most valuable thing in this world and in all the worlds. "Let him know that he who converteth the sinner from the error of his way shall save a soul from death." What does it mean to save a soul from death? No human being can answer that question. Who can sound the depths of hell or scale the heights of heaven?

Wonderful, is it not, that we can be used in saving "a soul from death?" After all what else in this world is worth while? What else should so enlist our energies? There is an urgency about such a piece of work that makes all other work seem relatively unimportant. The whole world is lying in sin and death. We have been sent forth to tell the blessed story of the only and all-sufficient Saviour. Evangelism at home and missions abroad mean exactly the same thing. Sin is sin, whether in New York or Shanghai, and wherever there is sin there is need of a Savior.

A wise minister will make soul-winning his business because in this work he will gain the largest and most blessed rewards for all eternity. "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever." To win souls for Christ is to lay up for ourselves treasures in heaven where neither moth nor rust corrupts, and where thieves do not break through nor steal.

The last words of Henri-Frederic Amiel in his

“Journal Intimé,” written a few days before his death, express the anguished heart-cry of innumerable souls: “*Que vivre est difficile O mon coeur fatigué!*” The fatigues, the loneliness, the stress of things make life difficult indeed for all those who have not found a clear and satisfying faith. The whole world out of Christ lieth under the bondage and burden of sin.

Out of spiritual exhaustions and difficulties of every sort, the soul is delivered by the grace of Christ, and in no other way. The minister of grace is the agent in this deliverance, the bringer of a new freedom. Here is a miracle. Exhaustion is transfigured into exhilaration. The soul-saver is a miracle-worker. We follow the sympathetic Christ. Christly sympathy is the essence of successful soul-winning.

The brilliant young preacher was regarded as a man of fine promise. How could it be otherwise? He was already a winner. He had won honors for his scholarship, plaudits for his eloquence, admiration for his graciousness, enthusiasm because of his fearlessness, and the friendship of men because of his social gifts. An aged man of God, who with few talents had exercised a ministry so devoted that many people loved him and looked to him for guidance in the things of the Spirit, rejoiced in the young man's victories. But he dared on one occasion, they two being alone together, to say to him: “You are earning well-merited triumphs. But tell me, with all your winnings, have you won the spirit of a great compassion?”

Then, as they talked together of old things that were new, of lost souls, and a Saviour's mercy, and the wonders of redemption, and the values hidden underneath the dross in human hearts, and the passion of the divine love, the Master himself drew near and talked with them. So the benediction of a sacrificial compassion was born in the soul of that young man, and he went forth, as from the Holy of Holies, to set the Cross of Calvary in the very midst of his many-sided ministry, and the salvation of men as the full purpose of his life. For he had seen Jesus, and he had won the spirit of compassion.

CHAPTER EIGHT

ADMINISTRATOR OR MANAGER

I

Few of our ministers have been trained for the peculiar type of hustling business management that a modern church demands. Theological seminaries are not commercial colleges. Many of them, delightful saints' rests, nestling in happy suburban retreats, are at the farthest possible remove from the intense activities of the mad world and its standards of productive efficiency. Yet this very same productive efficiency is exactly what the churches of to-day most strongly and sternly demand.

On the other hand, even if the seminaries were equipped to turn out business mechanics, there is only a certain proportion of people which has a gift for that sort of thing. No process of sanctified legerdemain could transform an eloquent preacher or a great-hearted pastor into a factory superintendent or a successful wholesale grocer, overnight.

Business is business, just business, requiring business sagacity, whether it be in a factory, a grocery or a church. Preaching, teaching and personal ministry to others all belong quite definitely within one realm; business belongs in a distinctly different realm. Even

with special training in school or seminary not every minister of God could be changed into a business executive, and so be able to accomplish that which is expected of him. And much is expected.

It is here that the youthful pastor often finds his chief embarrassment. He is everywhere called upon to organize, to administer and to execute. His wise control is expected to manifest itself in all quarters. He must learn to be a master mechanic, a corporation head and an efficiency expert. Many churches, critical enough before, are now obsessed by this new idea. At all risks they must have a pastor who can make the machine run at the lowest possible cost, and produce the greatest possible output.

This cry of the churches is not altogether unreasonable. Certainly the minister should know how to build and to hold and to broaden. Paul, in addition to his other gifts, was a skillful organizer of men and movements. He knew how to make people work together, and to get results from coöperative effort. To-day the same need is imperative.

A man who had been singularly successful in winning souls for Christ, and whose church was famous for its large ingatherings, confessed that he had no genius for that follow-up work which strengthens, coördinates and solidifies. There were numerous societies which exhibited enthusiasm and enrolled goodly companies of members, but they were not articulated, they lacked efficiency. Nor were there any constructive teaching agencies. The result was a disastrous falling away. There was constant re-

newal; there was also constant decline. New communicants were not wrought up into the body and bulk of the organization. Few of them became a permanent and functioning part of the organization.

In the ordinary church of to-day, the minister, if he be wide-awake and possess a comfortable share of common sense, will soon realize that he is facing two alternatives. He may himself enter into all the complexities of the church organizations, personally directing, moulding and stimulating the various activities and becoming thus absorbed in all manner of practical tasks, and intimately related to them. That is, he may be a fussy manager, a mixer-up in everything. Or he may carefully choose, and keep choosing, capable men and women, and young people, place full responsibility upon them and entrust to them the detailed direction of the church's program.

In the one case the pastor is a busy and useful executive and little else; in the other he is a wise and broadminded administrator with time to spare. If he be content to act merely as a busy manager he is making one of the greatest possible blunders. It is a good thing for the wise-hearted minister, however, to study the methods of modern efficiency and use such of these as seem best adapted to the needs of his parish.

No attempt is here made to enter into the complex matters of church management. Several excellent volumes have recently been published which deal exhaustively with that question. The few hints that

follow are simply stray suggestions based upon one man's personal experience.

II

Every field is a little world in itself. No two churches are alike as no two localities are alike. Every community group may be spoken of, loosely, as a distinct organism, with a social mind and a social conscience. In a large city, where conditions are less static, and where the social groups are more heterogeneous and less fixed, the church body forms the more definite social unit. In any case the minister should master the field where his work lies. He should gain, as speedily as possible after his settlement, a comprehensive knowledge of its physical boundaries, social elements, moral tone, habits, needs and aspirations. He should study its characteristics and peculiarities. How can this best be done?

By personal observation and practical effort, by judicious inquiries of people who have lived for some time in the locality, by conferences with public-spirited men not connected with the church, an excellent beginning can be made.

A careful religious census of the neighborhood in the early days of a pastorate is very valuable. This usually takes the form of house to house visitation. The selection of the people who are to make this canvass is an important matter. Often those most eager to undertake the task are those least fitted for it. If it be a volunteer service it can be well performed by a dozen quiet and capable women who are

young, but not too young. Paid service is the best. Printed cards should be carried by the canvassers and filled in carefully, one card for each family.

In the case of any church the first object of the canvass is to find out how many of the families of the community prefer the denomination with which the church is affiliated, and to seek to bring all of these into fellowship with that particular church; the second is to obtain the names of those families and individuals who have no denominational preference and to use all agencies to institute a cordial relationship with them; and the third is to secure a definite idea of the religious complexion of the neighborhood.

If the census cards are casually examined and then filed away they are a body of information and no more than this. If the facts they disclose be thoughtfully analyzed, studied, and utilized they are exceedingly valuable.

In a city or large town the religious census may be supplemented by a social survey. By this means the entire character of a community is brought under review. The number and location of schools, churches, cafés, pool-rooms, and dance-halls are indicated. The various places of business, boarding-houses, clubs and hotels are noted. The different racial elements in the population and in the schools are determined, and the distribution of the population in the different sections is described. Maps and plans of streets and buildings, showing street car and railway lines, are drawn and tables of statistics

included. The study of these reports combined with his personal investigations and the facts obtained from the religious census, will furnish the mind of the minister in such fashion that at the end of three or four months he will know that neighborhood more accurately than any other person within its boundaries.

After the field has been mastered its possibilities may be considered. Every church should find and follow lines of least resistance and greatest tension. This is not to say that it should seek an easy or comfortable way of action, but that it should adapt itself, and shape its policies, to the peculiar needs of its specific environment. All classes and conditions of people should be reached and helped, if this be possible, but in almost every community there are one or two vital problems which press for solution. If I may refer to my own experience in three churches, the great task in the city of Elgin was to win the factory people, in Chicago the apartment-house population, in Boston the student class.

One large church directs its energies chiefly to the strengthening of its Sunday school and its coöperative agencies; another concentrates on work for the Chinese or the Italians or some other foreign group, conducting a flourishing mission amongst them; another has a public forum and classes in civics and is reaching the men of labor unions; another centers its activities in the popular Sunday evening services, with after-meetings and a great deal of effective personal evangelism; another devotes its money and

time to work for boys and youths, and has erected a building especially for their games, drill and classes.

It is far better to exercise one important form of ministry, and to make it count tremendously for good than to flounder about in a vain effort to do a little of everything. In practically every community, no matter how desolate the outlook may seem, a thorough and prayerful study of the situation will reveal an opportunity for some special form of work which can be prosecuted successfully. And a particular line of activity, successfully pursued, will surely react in an awakening way, upon the whole church organization.

III

This brings us to consider the matter of method as it relates itself to the various departments of church activity. The choir for instance is often a ticklish spot. Woe be to the minister who meddles blindly, "rushing in where angels fear to tread," and angels are supposed to be well-versed in musical matters while most ministers are not. Tact is needed here if anywhere. Souls that are artistic are nearly always sensitive. Both patience and firmness must be exercised.

In a certain church a poor chorus choir was regaling the people each Sunday. Inquiry showed that there was very meager musical talent in the church at large. What should be done? Fortunately the choir leader understood the situation. After a careful study of the whole question it was decided to

inaugurate a children's choir. This was done. It was soon found that several children with lovely voices were not allowed to join the organization because their parents were poor. Their cheap clothing could not be paraded in public, along with the fine garments of the others. So the women of the church came together to sew, and a vested choir of eighty-five members was the result.

Attendance at church twice every Sunday was a good thing for the children. Within a year or two sixty-five of those girls and boys had united with the church, some others having been members before. A good many of them belonged to families which had not hitherto been reached by any church. The pastor studied his sermons more carefully, making them shorter and simpler. The plan proved in every way a success.

In another church the quartette made only an indifferent appeal to the evening congregation, so a chorus choir of seventy-five was formed to reinforce the music of the quartette at the evening service. For after meetings, on Sunday nights during the winter months, a double male quartette proved an effective means of attracting people to the vestry, after the preaching service had been concluded.

It is a part of the pastor's duty to be constantly on the lookout for musical talent, and to report his findings to the choir director. Every Sunday school should have an orchestra. Even if the performers are unskilled the scholars appreciate the noise. A popular Sunday evening service is greatly helped

by the presence of two or three instruments besides the organ. The value of good music in public worship can hardly be overestimated. If things are not right the minister must make them so; he must plan early and late; he must act wisely; but he must have good music. The church of the future will devote vastly more attention to its musical ministry than the church of the past has ever dreamed of doing.

Men's Clubs and Bible Classes have been popular in recent years. Here again the material at hand and the prevailing conditions must be studied. Some churches do not need a men's club. It is folly to start one simply because other churches have them. In a factory town a general gathering of men for social improvement grew rapidly to an active membership of two hundred and fifty. The men come from shop, store and office directly to the church at six o'clock. The membership was divided into fifteen sections, each consisting of about sixteen men. The meetings were held every alternate week, and the sections took turns in providing supper. All sorts of men were brought together in hearty fellowship by this organization, and a large number of them were gradually led into the Christian life, and active church membership.

In another city a rather dignified Men's League had been meeting once a month to listen to a lecture. Not much aggressive work was done. It seemed best to make some change. A Bible class was formed and the league was made a department of the class. Definite social work in the two wards adjacent to the

church was suggested. This was supplemented by vigorous efforts in the direction of clean politics. Two honest aldermen were elected as a direct result of this activity, and were kept in office term by term. For many years the club functioned as a powerful agency for righteousness in the neighborhood.

In a third city there was neither Men's Club nor Bible Class. After several months of "watchful waiting" a Bible Class was started and a year later a Men's Club. They were entirely independent, each doing a work of its own. The Bible Class grew steadily and its sessions were spiritually productive. The club was officered by men who could not be drawn into the Bible Class. Some of them were not church members. However, its social gatherings were effective in drawing outsiders into the atmosphere of the church.

These instances go far to enforce the principle that the local situation must be interpreted. For a minister to adopt, in a new field, the same methods he has followed in a very different locality, as so many ministers do, is unwise and impracticable, unless the conditions in the two places are similar.

In one pastorate there seemed to be a large number of young married people, many of whom were not attached to any existent organization. So a Young Married People's Society was formed. It was instantly successful and within a year or two had grown to a membership of one hundred and fifty. Gatherings were held once in three weeks at the homes of the members, all available space in the halls

and parlors of the larger houses being filled at every meeting with a happy company. This society welded together, and related to the church, a large group of promising and useful people.

In another place the deacons of the church met only informally once in a while at the call of the chairman to consider some piece of business. It was easy for the pastor to persuade them to institute regular meetings in a private room at a down-town club where they always had dinner together and then, with the pastor, spent the evening in the discussion of matters pertaining to the welfare of the church in its various departments.

The receipt of a legacy of \$500 made it possible in one pastorate to start a kindergarten, for which the pastor had long been waiting the chance. The legacy was supplemented by several private gifts, so that enough was secured to "try out" the plan for one year. It has now been running for eighteen years, and with a plan of organized visitation, sick ministration, and the holding of Mothers' meetings it has become an effective force in the community life. The important feature in connection with such enterprises is to be ready when the bewildered question is asked: "What shall we do with this money?" to say: "I have been wanting that money for two years. Let us do this and this with it!"

In one church the week of prayer was always held during the first week of January, the most crowded week of the year for business men. A suggestion from a layman led the pastor to change the time to the

first week in October, at the opening of the fall campaign and the real beginning of the year's activities. The result was that, year after year, a distinct emphasis on the spiritual side of the church's life was made at the outset. This provided a keynote, and stimulated the whole church for the worship and service of the following months.

The question of plans and methods of reaching and interesting boys and girls and young men and women would require a volume. The number of organizations for youth is to-day so appallingly large that the wise pastor will select and organize and foster those which seem best adapted to his constituency. A single example may be mentioned.

In Boston a Young People's Sunday Evening Club was formed. This club-meeting has now been held regularly for more than fifteen years from October till the first of June, growing steadily in numbers and influence. It is largely informal in character. A strong reception committee composed of older young people welcomes everyone, introduces newcomers and promotes friendly intercourse. After half an hour order is called and usually some special music is furnished and announcements are made. Then a twenty minute address is given by some prominent man imported for the occasion, or by the pastor or his assistant. Following this refreshments are served and there is more sociability. The evening closes with a half hour of vigorous singing of gospel songs.

From two to three hundred gather at these meet-

ings, about two-thirds of them young men, and the most of them between the ages of eighteen and twenty-five. Nearly all are students. The club at times has enrolled a membership of more than five hundred. During the winter there are sleighing parties, skating parties and social gatherings at private homes; and excursions and "hikes" on Saturdays in the autumn and spring.

A Forum for the young men and one for the young ladies meet at noon on Sunday in connection with the Church School. Companies of these young people visit the hospitals and missions, helping by their singing; and in other ways a considerable benevolent work is done. The spirit of comradeship is very fine. That church is doing far more for the student class than any other church in the city of Boston.

IV

Even in small churches the spirit of hearty good fellowship is not always present. Bashfulness or natural reserve or a certain class-consciousness holds different sections of the church apart from each other. A pastor had urged, in a sermon on "Christian Friendliness" that everybody shake hands with everybody else at the close of the service, as a sort of "Amen" to the sentiment expressed in the discourse. As he greeted the people passing out from the church a timid little widow, her face beaming, whispered, "What do you think! Mr. M. shook hands with me just now! I have been sitting three pews

away from him for nine years and that is the first time he has ever spoken to me."

This Mr. M. was the richest man in the church and rather pompously conscious of the fact. Soon he came along, oozing geniality at every pore. "Pastor, I liked what you said about shaking hands with everybody. I always do that myself. I love to make them all feel at home in our church." The old gentleman's emotions had been temporarily enkindled, and he really thought that he was speaking the truth.

There is a definite lack of solidarity, team-work, coöperative efficiency in many churches. Men who belong both to the lodge and to the church often make unfavorable comparisons between the two bodies. One of the most prominent labor leaders in America said once in the course of a private conversation, that he found in the labor unions what he had failed, in his younger years of strenuous religious activity, to find in the membership of the churches, the spirit of democracy and mutual sympathy. A brilliant lawyer, who had once been an earnest church worker, and had thought about entering the ministry, said, when asked what was the matter with the churches: "I can express the total lack and the crying need in one word—sympathy."

It is the pastor's business to remedy this lack by all means in his power. His personal character, affording a constant example of affectionate interest and unselfish service, is always the largest factor. Hardly less important is his alert oversight.

For instance, when a new member is received at a

prayer meeting, the pastor, besides suggesting at the close of the service that everybody will be glad to greet the newcomer, can move quickly here and there through the congregation and say to a dozen people: "Go up and give him a hearty welcome. Go now." So with strangers who appear in church. So with new pupils in the Sunday school. So if a church member appears in church for the first time after a sickness.

Keeping in constant touch with the workers is another excellent method. With a supply of printed post-cards on hand the minister, or, preferably, a person appointed by him for this task, can in a few minutes send out requests that various people call and see Mr. A. who is sick at home; or Mrs. B. who has met with some affliction; or Mr. C. who has returned from college; or Miss D. who is living in a boarding-house and is lonely; or Mr. E. who has ceased coming to church lately, or the F. family who have recently moved into the community.

A pastor's cabinet or council consisting of the officers of the various organizations, meeting monthly, may be made a clearing-house for all sorts of information regarding people in need, new members, and those who are not sufficiently interested in church work. Such a council also acquaints the leaders of the different departments with each other, prompts coöperative efforts, gives opportunity for the interchange of methods, and tends to integrate the entire church life.

The selection of a committee of women to assist in general parish work is a plan which fosters unity

of effort, while it saves the time of the pastor, and relieves him of burdens at many points. These may be styled Deaconesses, the Pastor's Aids or simply the Pastoral Committee. It is wonderful how much help is gained by this means. A half dozen or a dozen women deeply attached to the church and having leisure for different forms of service will bring to every meeting of such a committee, all sorts of practical ideas.

A system of district visitation is usually feasible as a means of unifying the church body, and increasing its effectiveness. The entire village or town, or that section of the city which is contiguous to the church is divided into districts and a competent committee placed in charge of each district. Each committee is held responsible for the interests of the church within its district.

Cases of sickness or need are at once made known to the pastor. Newcomers in the neighborhood are visited and invited to the church. Removals of members of church or congregation to other parts of town are reported to the pastor and to the committee in charge of the district to which they have moved. The Sunday-school superintendent or visitor is informed of children of new families or newly-discovered families. In case of special events in the church or a series of popular sermons by the pastor, cards of announcement are carried by these committees to every house in their respective districts, accompanied by a hearty personal invitation.

In a large church the work of the district commit-

tee may well be placed under the supervision of the Pastor's Aids, who in their turn report all the more important matters to the pastor himself. After a religious census has been taken, or just before the beginning of a series of evangelistic meetings, the work of these committees will be found of great value.

Neighborhood socials may in some places be developed. They can often be arranged and promoted through the District Committee, and, if they be held in the evenings the men of the neighborhood can be present. As soon as the committee has made its round of calls and systematized its information concerning the locality, the invitations are sent in written form to all the members of the church, all the people whose children are in the Sunday school and all the people who are favorably disposed toward the church, within the limits of that district. The District Committee acts as the reception committee. An interesting program has been prepared and the various items of the program alternate with general sociability. Unless there is such a program to eliminate stiffness and formality the social will hardly be a success, for it is always an experiment to bring together twenty or fifty people, even from the same neighborhood, who have hitherto been for the most part unacquainted with each other.

On the other hand, this gathering in a neighbor's house will attract people who would not themselves go to a meeting or social at the church but who may send their children to Sunday school, and be vaguely

interested in the church. After a little, however, these neighborhood socials, with the pleasant fellowships formed, will draw such people to the church itself.

These few suggestions are made only tentatively. They concern methods which have been tested and have met with success. Many more suggestions might be made, of course, but in the last analysis the methods must be determined by the nature of the locality and the character of the membership. Each pastor must seek to interpret the will of the Spirit concerning himself, his church and the conditions which surround him.

"New occasions teach new duties" and new methods as well. Certain forms of work may wear out or lose their potency. The pastor is constantly suggesting here, strengthening there, analyzing the situation and supplying the remedy for inefficiency at one point or another.

v

With careful oversight there need never be any out-and-out failures, but there is always change in a growing organism, and renewal is a sign of vitality. The pastor will prosper who is constantly on the lookout for new ideas and suggestions as to improved methods. It is well for him to hold conferences with selected groups of church officers, or leaders of different departments on the general theme: "What is the greatest need of our church just at this point?" The pastor should seek to make

others work with him and think for him. He should look through their eyes and get their point of view.

Always and everywhere the judicious minister holds clearly in mind the fact that he is a chief administrator rather than a mere agent or manager. He studies the situation. He knows his people, their gifts and their failings. He organizes new groups whenever necessary. He sets folks at work. He entrusts all details to them. He does not lose himself in the midst of the machinery.

If he would be, as he ought to be, a studious man, a growing personality, an inspiring preacher, a friendly guide, and at the same time a capable director of activities, he must at all costs save himself from the time-wasting and soul-shrivelling toil of the lesser offices.

Three thousand years ago Moses was making this serious mistake. Wise old Jethro, his father-in-law, said to him, as he would doubtless say to many an overburdened modern minister: "What is this that thou doest to the people? Why sittest thou thyself alone, and all the people stand by from morning until night?" And Moses said unto his father-in-law: "Because the people come unto me to enquire of God. When they have a matter they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws."

"And Moses' father-in-law said unto him: 'The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art

not able to perform it thyself alone. Hearken now unto my voice. I will give thee counsel, and God shall be with thee. Be thou for the people to Godward, that thou mayst bring the causes unto God: And thou shalt teach the ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties and rulers of tens. And let them judge the people at all seasons; and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge; so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall go to their place in peace.'

"So Moses hearkened to the voice of his father-in-law and did all that he said."

CHAPTER NINE

MASTER OR SERVANT

I

If ever a man was thoroughly disheartened it was a vigorous young pastor who came to me ten years or so ago with a poignant tale of woe. His case was not unusual. At least a score of men have told me a similar story. It relates in every case to the autocratic assertion of power on the part of bumptious laymen. So very often in our modern church life, with its boasted democracy, the second or third rate man comes to the front. Other men are busy with big interests in the secular sphere. They give their money and are content with that. They are quite willing to allow this little man to exercise himself in the sphere of church activity. And he does. That is the trouble. He puffs himself out and exalts his egotism. So this vain man,

“Dress’d in a little brief authority,
Most ignorant of what he’s most assured,
Plays such fantastic tricks before high heaven
As make the angles weep.”

One of the crucial problems of church life concerns itself with this same small man. He is a very auto-

cratic personage. He too often controls the situation. He certainly blocks progress, and interferes with the vitalities of a marching church.

In the case of which I have just spoken the young minister had been told three things at different times and very definitely, by the man who controlled the local situation. He must make his sermons more popular. He must pay greater attention to certain wealthy men who would lose their interest and cease to support the church if they were not "cultivated" and flattered. He must remind the people frequently from the pulpit of their financial obligations. In other cases other demands were made and commands given. There is hardly a church anywhere that does not, at least at some time in its history, have one or more of these fussy autocrats in places of power. Sometimes it is one particular person; sometimes it is a select group of individuals. What shall be said of this recurrent problem? Shall the minister be master or servant, controlling director or humble employee?

II

The minister is the chosen head of the corporation. We will assume that he was called by a unanimous vote, for a minister is at once a very foolish and a venturesome man who has accepted a call that was not unanimous. He is expected to be the shepherd of souls, the arbiter in disputes, the proposer of plans, the general superintendent of the various organizations, the promoter of spiritual life amongst the members, the master of assemblies.

All of these offices imply definite leadership. If he vacate his place as leader he has lost his grip and his work is done. All of these offices involve also the exercise of initiative. The minister seldom realizes fully how dependent the great majority of his people really are. Do not call them adults; the most of them are infants or at best adolescents in the religious life. The term pastor or shepherd suggests this in a naïve and truthful fashion. He is shepherd; they are sheep.

If you have seen a shepherd guiding his sheep along a highway you have understood how timid and awkward and blundering and irresponsible a sheep can be. Church members are like that. They look to him to plan policies, to outline programs of work, to suggest ways of service, to undertake new enterprises.

A modern minister may possess faith and hope and charity, patience also, and purity of heart, with various other virtues; but if he do not possess the gift of initiative it will likely go hard with him in these critical and challenging times. He is the administrator of one branch of a very ancient institution. He will be judged by the character of his captaincy. As the solver of problems, the resolver of difficulties, the healer of wounds, the pilot in strange waters, the commander of forces in campaigns against the hosts of evil, he must prove his power of skillful leadership.

If the truth were known more ministers fail here than anywhere else. They cannot lead. Therefore the ambitious man or group of men, with pushful as-

sumptions of wisdom, irritate and confuse him. Whether these church autocrats are right or wrong, the work of both parish and pulpit will inevitably suffer if the minister fails to lead. I do not mean that he shall be robustious and arbitrary. The best leaders, the real leaders are usually those who do not seem to lead, who work with unobtrusive effectiveness, who are neither demagogues nor boasters, but who in quiet fashion stimulate action in every department of activity and bring great things to pass.

General Von Moltke was a quiet, retiring, diffident little man. He looked as though he hardly dared to call his soul his own. He was utterly lacking in bombast or egotism. I remember well, for I was living in Berlin at the time, how all Germany went wild on the occasion of his ninetieth birthday. Why? Because he was the hero of many battles. Because he was the conqueror of Sedan. Because he was one of the greatest military leaders of his age. He was very modest, but very resourceful, and a magnetic master of men.

The minister of Jesus Christ must be humble, self-forgetful, the servant of all. As a minister he must bow to the need of the lowliest. Our Lord moved amongst men "as one who served." Paul delighted to call himself "a slave of Jesus Christ." The minister should be an unswervingly loyal servant of the King of kings, and he should be also the servant of men. That beautiful word "minister" expresses the idea perfectly. One of the most sublime passages in the gospel tells how Jesus, having come from God,

and going back to God, took a towel—and girded himself, and stooped and washed the disciples' feet, even the feet of Judas, which carried him forth so soon to treachery and betrayal. "Lo I have left you an example" furnishes the glorious ideal. The minister must minister. He is a servant of men for Jesus' sake.

So the minister must be both master and servant. But let it be kept clearly in mind that he is never, in any situation, called upon to lose his self-respect. He is not to run this way and that at the beck and call of every man's whim. He should be humble but he should never cringe. Mastership does not mean autocracy. Servanthood does not mean the vacating of personality. Christ has made us free. The good minister steadfastly refuses to be bullied.

Unfortunately, the arbitrary and unreasonable people do not always cease to be arbitrary and unreasonable when they enter a church. They are not "arrayed in the beauty of holiness." They are fighting saints, with emphasis on the adjective. These people find in the churches which are congregationally governed, a greater opportunity for the exercise of authority than they have hitherto known. They enter into this harvest field with joy.

The position of the minister is exceedingly delicate in such instances. He is the captain and yet he has no authority. A minister coming to a new charge had a long conference with two of his leading men. In the course of conversation one said: "We want you to understand that this church is like a big business

enterprise. You are the manager. Just go ahead and get everybody to work." The other added: "Yes, you are the captain. We want you to run the ship."

The minister thought a moment and then said: "No, my friends, I am neither the boss nor the captain, in the sense in which you use the terms. I am a pastor. The relations are utterly distinct. The clerks in a store are earning a salary. If they are inefficient they are discharged, and others are eager to take their places. Can I summarily discharge any man or woman? The captain has power of discipline. He has absolute authority on the high seas. If this is questioned the sailors are put in irons. If you do not prove yourselves competent or worthy, or if you rebel or mutiny, can I put you in chains? Can I clamp the fetters on lazy deacons and imprison them in the hold? What an uproar would ensue! The church would be rent in pieces. Call me captain if you will, but remember that I have absolutely no authority save that of the Spirit. I can enforce nothing. I can simply seek to quicken spiritual energies, and invite you to do freely and joyously the work that is set before you to do."

Herein, however, lies his source of power after all. The guidance of the Holy Spirit prevents trouble. There is a wealth of wisdom in the words of Paul: "He that is spiritual judgeth all things." Make this practical. He who is governed by the Spirit sees men and things in their real and varied relationships. He understands both the frailties and the excellences of his people. He exercises that judgment, that judi-

cious knowledge, with tact and yet with firmness. This is indeed a royal gift.

He employs in many instances the method of indirection. There is no sanctity in bluntness. It is certainly no high virtue always to be determined to get one's own way, and to get it now. Patience and quiet planning accomplish wonderful results. Most men can be moulded and governed, if they are kept carefully unaware of the fact. Again and again and many times in the work of a wise pastor the very man or men who have stoutly opposed some policy or some progressive movement, can be cautiously swung into line until the happy hour arrives when they not only champion the plan, but may even solemnly announce to the world that they were the real originators of the idea!

The wise minister never allows himself to become obsessed by the "inferiority complex." In such cases he would certainly lose his grip, and his pastorate would inevitably draw to a conclusion. He retains the inner consciousness that he knows more about his job than anyone else does. But he declines to advertise the fact. At critical junctures he definitely shows that he knows. In minor matters he does all that he can at the moment, bides his time, and may even seem to yield at certain points. He has his own plans, however, and ultimately he brings them to pass.

There is really nothing that such a minister cannot accomplish, in the way of productive and progressive projects, if he possess his soul in patience,

and move himself and his people forward, one step at a time. In other words, he leads rather than drives, but he does definitely lead; he does not simply draw his salary and allow other people, or any person whatsoever, either to lead or to drive him.

III

The minister must control. A church in a large city stood on the corner of an avenue and an important thoroughfare. The pastor had coöperated with his young people in holding open-air services on the church steps on Monday evenings for two or three years. There was space between the building and the street so that two or three hundred people could be gathered. Several of the most active young men in the church had been converted at those open-air meetings. Such services, if conducted properly, can be made extremely effective in reaching non-church goers. They have a fascination and a glory all their own.

On a spring evening in May the pastor suggested to his deacons that for the three summer months the Sunday evening services be held outside the church on the steps, and in the surrounding territory, and that he himself, or the supply pastor during July and August preach a short sermon, followed by an "after-meeting" inside the building.

One deacon objected, almost violently. He had long been a deacon. His father had been a deacon there in earlier days. He said: "This dear old church has had an honorable history of more than seventy

years. Never in all that time has it held its Sunday services outside of the church building. Why should we begin now? We would be dishonoring our sainted fathers by such action. It would be scandalous." Another of the deacons made answer: "After seventy years indoors, isn't it about time we had a breath of fresh air?" So the discussion went forward. The pastor was good-naturedly determined. He had a majority with him and the trial was made.

About the middle of August that pastor had a ten page letter, closely written, from the objecting deacon. It abounded in enthusiasms. The open-air services had been replete with interest. An atmosphere of spiritual fervor had characterized them. The after-meetings had been wonderful. Many strangers had been brought in. Conversions had resulted. In fact, everything was rose-colored. The pastor was naturally amazed; for the good man seemed to have forgotten completely his emphatic protests, and apparently had absorbed the notion that the starting of the open-air meetings was his own bright idea. It is really astonishing how short some people's memories are. And sometimes fortunately so.

The minister must be master. If he discern a real need for the adoption of some new plan or stronger policy, or for the extension of the work in some direction, he lays that plan before his Heavenly Father and asks for guidance. If the Spirit, not his own fallible or self-seeking spirit, but the Spirit of the Lord, give his approval, he goes forward. One

thing he can rely upon with certainty. If the plan be good and he be open-minded and attentive, the Spirit will very definitely give his approval. Then he has only just one thing to do; his business is to carry that plan into effect.

After his decision to go forward has been reached the matter of method emerges. If he exercise judgment he will neither be too rash nor too temporizing. In some cases it is best to carry his plan or improvement into effect immediately, consulting only one or two people upon whom he can fully rely. Then, when the thing is done the critics may complain if they will; but the fact that it has already become a working reality will cause discussion to lapse very quickly.

If there are difficulties in the way, or if the new piece of work is of doubtful value in the eyes of many, the minister sets himself to the task of spiritual diplomacy; and by conversations and conferences gradually wins a strong group of interested individuals to his view. Being convinced through prayer and the Spirit's leading, that he is in the right, he will quietly persist in his plan. As he, after all, is really in the center of things and the most deeply interested person, he will, with almost absolute certainty bring to pass that needed enterprise.

The question of the union of two churches in the same city had been talked about in a desultory way for some time. The pastor of one of these churches was strongly convinced, when he had made a thorough study of the whole situation, that such union

was not only wise, but necessary for the vigorous conduct of the work of the denomination in that section. He found that there was determined opposition. Then he began a series of private conversations with individuals, sometimes two or three with the same person. This continued for months. One by one he brought these people to his own view of the case.

At the proper time both churches appointed committees of conference. Finally when it came to a decision, the pastor found that his people were with him unanimously. The other church was received into fellowship. The financial, personal and spiritual strength of the united church secured the promise of its continuance in the district in which it was situated, for the next fifty years.

In this case judicious suggestions were made at critical points, certain responsibilities were placed upon certain people, and in committee work every man's opinions were treated deferentially. At the beginning of the undertaking that pastor had set down very carefully ten features of the plan which he believed should be adopted. Six months later at the time of the union of the churches, he found to his satisfaction that every one of those constituent points of the plan had been heartily approved and adopted, except one, which was partially modified. The minister can always have his way, if it be the right way and he have patience and ordinary common sense.

I have given one or two concrete examples because that which we have been considering is very concrete.

It concerns all phases of the church's life; for changes and new projects are constantly needed in every worth while church. It is pathetically true that the organization and accomplishment of these are due chiefly, almost entirely, to the pastor's foresight and energy. He must be the leader. If he is not, if he allows his plans to be balked or frustrated, the church will suffer and he will be "of all men most miserable."

IV

There is another question, which might be considered a very minor matter did it not involve the serious issue of the use and misuse of time. It refers to the minister's direction of his program of work. As he should be master of men and things so should he be master of times and seasons.

Modern lives, in all their departments, are run according to schedule. Alarm clocks, accurately fixed beforehand, start us out on our working day. The routine of the hours is settled before the day dawns, and is followed item by item. Having been sedulously trained in the time-table habit we have become obedient automata. Our memorandum book is next in importance to our Bible. It is our life-chart. I have a friend who always makes his diary entries and engagement data in red ink. It is an ominous color in this connection. It is his life-blood dripping over his appointment calendar.

The man who is driven onward, held and governed by the time table, is no longer a free man. He is a

clockwork phenomenon. He becomes metallic and mechanical. Of course, the working pastor must have committees and appointments and hours of consultation, and he must keep his definitely made engagements. But he must remain at all costs the master of the situation. He must give his inner life a chance to breathe. By compressing his time table, compelling it to obey his will, he may save many valuable hours.

"Let's see! To-morrow I have an engagement at ten, one at two, one at five and one at eight. That's not going to give me a chance to do some very important work that ought to be done." I asked why the appointments at ten and two could not have been arranged for four and seven, thus leaving the day clear for that "important work," from breakfast time till four o'clock, and redeeming seven or eight hours. He said that that might have been done, although the conference at ten, which would probably be dragged out for two hours or more, was more convenient to the persons he was to meet than an afternoon hour would have been.

That is altogether wrong. The minister's time belongs to God rather than to casual comers and goers. It is not Christian to let others steal our time and to assist them in the theft. If we attend to God's will in this matter we will be able to "bunch" our engagements and arrange one appointment to follow another so closely that the people we meet will be obliged to come to the point quickly, consider things promptly, and then make room for the next comer.

Many precious hours can be saved by careful

planning. Do not let that schedule of engagements sprawl all over the map of your life. Concentrate the items. Trot merrily through a program of these concentrated dates. Meet one committee after another the same evening. Interview between times, with five or ten minutes for each, Tom, Dick, and Harry and the others, who would like to lounge through an hour or two. Then rejoice in the two blank pages that you have thus been able to keep clear and free in your date book, and fill them with the bigger and more important things that you would otherwise have sidetracked in order to serve time tables. All of this may seem trivial, but there are few things more vital in the minister's life and work. These words are uttered as the result of hard-won personal experience.

We can make suggestions to one another, as I have just been making them, but in general a man must prepare his own program, and divide his time according to his own tastes and talents, and his own peculiar ways of working. We cannot plan other people's lives. It is a sufficiently strenuous task to plan our own. The proper division and use of one's time requires real wisdom.

The "trial and error" method affords a good working basis. One minister rises at five, eats a very light breakfast, and does a day's work before noon. Another begins the real work of the day when the day is about done, and the children are in bed, and the house is quiet. Between ten and two every night he performs heroic labors. A third man follows the

prosaic yet normal program of ordinary people—rises at seven, goes to bed at eleven, and accomplishes his task at a stated period in daylight hours. Every man to his method as long as the grist be ground. That man is very foolish who follows some other body's method. It is always best to study one's own particular bent and aptitude. What is one man's meat may be another's poison.

It is a good thing for a minister to be captain of his own soul, master of his own time, and autocrat of his own time table. Deeper than all else in the heart of a minister is the consciousness that he has been master of the situation because he has been master of himself, and that he has been master of himself because One infinitely greater than he has been his Master.

CHAPTER TEN

PUBLICIST OR MINISTER

I

The church of Jesus Christ is the most important institution on earth. It leads backward to the days of the Caesars, the land of Palestine and the Cross of Calvary; forward as far as the infinite promises of God extend; downward to the abysmal need of the vilest of the vile; upward to the peace and glory of the mercy-seat in the very heaven of heavens; onward to all nations and tribes and peoples; inward till it touches the finest fibres of the human soul. The church, even each individual church, if it be true to its calling, is caught up into communion with "him who inhabiteth eternity."

It is a privilege which angels may well envy to be a minister in such an institution. The church has grown through the impelling genius of its own inner energies and hallowed devotions. The tears of a host of humble saints have nourished it. The prayers of princely souls have sanctified it. The blood of a noble army of martyrs has glorified it. No wonder one of the foremost leaders of our spiritual forces exclaimed recently: "If I had a hundred lives to live I should give them all to the work of the Christian ministry."

Considering the significance of these facts it is certainly necessary that the minister should make his own parish the object of his constant study and his exhaustive effort. His church is the place for his full and intensive action. Denominational and social ties too often weave themselves into a net which entangles him and hinders his power. A worthy pastor who has served a small town charge for several years said to me that the many insistent calls for public work in the neighborhood about him and in near-by towns have made practically impossible the proper conduct of his own parish.

Many of his brother ministers can bear witness, from their own experience, to the danger that exists at this point. But are they using the whole strength of their will and wisdom to conquer the difficulty? Or are they poor Marthas, at the best, cumbered and troubled about much serving? Or, worse still, are they uncumbered and untroubled, but rather enjoying this dissipation of their energies in a hundred different ways?

II

To every minister is committed a particular field of activity, with a definite surrounding community, and the care of souls within certain fairly well understood limits. This is his first, his chief, his chosen field of activity. To minister to the church of which he is pastor, and so to energize its life that it may minister effectively to the community, is his sacred privilege. He is also a member of a denomination and

of society. These affiliations are important but secondary. Too often his pride or his success leads him to magnify unduly these other relationships. To be a member of many boards and committees, to be a potent force in the denominational life, to be a speaker in large demand for gatherings of saints and sinners hither and yon, are ambitions which tempt by their attractiveness, but which too often bear germs of threat and peril within them.

Let the minister learn to say "No!" politely but firmly on many occasions. "But," it may be said, "these things need me." Perhaps so, but your people need you more, and theirs is the premier claim. They ought to have you. The denomination will manage to exist without your sparkling presence in some, at least, of its multifarious deliberations. Fortunately or unfortunately, there are plenty of other men, both good and true, quite willing to take your place.

It is not the man who turns to his sermon with a sigh and a yawn after spending his best strength on a dozen interesting tasks outside his "field," but the man who leaves his sermon and his people with reluctance and returns to them always eagerly and with joy, who will make his preaching and his work effective. "He does the most for God's great world who does his best for his own little world." Usually he does the most for the denomination, for missions, for education, who does his very best in the restricted area in which God had placed him.

There is no more deceptive or more empty ambition than that for "denominational leadership," as

that term is usually understood, if the local church be allowed to suffer thereby for the lack of ministerial leadership. On the occasion of a large convention a man expressed to the stranger who sat beside him his admiration for a certain energetic spirit who was taking quite a managing part in the debates and business of the body. "Yes," was the reply, "Dr. Blank is my pastor. He shines at conventions. I sometimes wish he'd shine as brightly at home." Let us remember, however, that some men are born to be apostles, some to be prophets, some to be religious publicists, some to be pastors. We cannot all be "typical convention men," so perhaps we had better not try to be; or, if we have the gift, it might be well not to exercise the foible so frequently as to interfere with our more vital ministries. It is not ethical to seek the larger reputation at the expense of our own patient people.

Dr. E. G. Robinson once said: "I get more and more impatient with these city pastors. They are forever running around, trying to do everything and doing nothing well. Why don't they stay by their job?" Ministers acquire versatility at the expense of real depth and strength. To read widely, to study faithfully, to think constructively, to plan carefully for the upbuilding of one's parish, and to administer affairs with judgment and vigor, are ideals quite impossible to the man who fritters away his precious time on outside matters. We need a thorough-going reconsecration to the "things that matter most."

Suppose you make it a rule of your whole future

ministry to attack the main task—always. Suppose you let the dear ladies of the Women's Club secure another speaker next week; there are plenty of other ministers waiting to be invited. Suppose you make it a rule to decline just as many outside appointments as possible, and keep right on with your real job and see what the result will be! A certain minister kept for years what he called his "Honor List," on which he recorded all the invitations to deliver speeches and addresses, which he had had the courage to decline, in order to do more efficiently the work of his own parish, the work with which God had entrusted him. This list grew in time to delectable and quite astonishing proportions.

In these days, when the power and opportunity of the pulpit are exceptionally great, the minister may make his preaching mightily effective. By conservation of his energies, concentration of his efforts, and consecration of all the powers of his soul he can make his pulpit and parish twin foci of radiant influence.

III

Apart from these minor questions, however, these intruding and time-consuming affairs, these matters of meetings, committees, conferences, conventions, speeches, talks, addresses, sermons, lectures, and manifold extra-parochial appointments, there is a large place for the minister and his influence as a factor in moulding public opinion. Here he may take his rightful position as a religious publicist.

The minister must be many men in one. The demands on his head and heart are multitudinous and bewildering. Can he enter at all into the discussion of public questions and governmental problems? Ought he to do so if he can?

The minister stands in the midst of a babel of sounds, a babble of strange and variant voices. He must indeed be strong and wise if he can make the people hear and heed. If his message be weak or weakly uttered he had surely better be silent. Suppose he knows how to speak strongly and act wisely, should he enter the arena?

The minister is God's messenger. Dr. Mulford defines the nation as "God's messenger in history." All good politics should seek to incarnate God's message in civic and national life. We have often been told, and quite falsely, that politics and religion are at the world's ends from each other, that the sacred and the secular are aliens, if not enemies, each to the other. But what is the secular? It is that which is rooted in the age, which belongs to the age, which passes with the age. That which is sacred belongs to all ages. It is changeless and timeless. So the sacred is simply the larger term, ensphering the other, not antagonizing it.

The righteous nation unites the secular with the sacred, purifying and interpenetrating the secular, the passing, with the spirit of the sacred, the eternal. It is always asking: "Does this plan or that policy, designed to meet the needs of the age, fit into the eternal order?" Every political reform ought to seek

in its own way to bring to pass the ideal of the Christian nation, to secure the rule of righteousness. Is it the business of the minister of Christ to lend a hand of helpfulness in securing this high aim? The question may be put in two forms. Is it a minister's right so to help? Is it his duty?

Some things for a minister are neither his right nor his duty. When he engages in money-making schemes for personal ends, for instance, he is doing what is simply wrong, for he is jeopardizing his usefulness. There are other things that he has a right to do, but the question of duty does not enter. He may wear a ring, perfume his handkerchief, or affect a special clerical garb. These are matters that concern himself alone. He may wear "rings on his fingers and bells on his toes," if he wish. He may deliver a lecture on Browning, or take a journey to Van Diemen's Land, or play golf. Each of such things the ancients would have called a *res indifferens*.

When he enters the realm of public questions with moral issues, however, the minister must tread carefully. At every step the leader of the religious life of the people must ask: Is this right for me; is it my duty? Every public reform involves moral problems. So these two questions become insistent.

Was it not Kingsley who said, "Worship is a life, not a ceremony"? The priest and the Levite despised their right and denied their duty. They were culpable. So are the modern priest and Levite. The Good Samaritan saw that to worship God was to help distress. In one sense at least it may be said that to

worship God is to advocate justice alike for capitalist and workingman. To worship God is to bring about the constitutional abolition of the liquor traffic. To worship God is to work for the destruction of the white slave trade. To worship God is to strive for the election of honest aldermen. To worship God is to drive the smoke from our skies and the filth from our streets and the demon of selfish greed from our city hall. To worship God is to do all these things in the name of Jesus Christ; and he who cannot find God in any of these activities cannot find him anywhere. The greatest sinner in God's sight is the minister who is forever preaching "sound" doctrine, and forever neglecting to meet and help the everyday needs of men.

The minister is the interpreter of the Spirit of Christ, the ambassador of his love. Christ is the Saviour of men, the light and life of the world. Whatever prevents the acceptance of that salvation, whatever hinders the outflow of that light, the progress of that life, whether in church or school or home or shop or city or state or nation, the minister should seek, by the might of his brain and the eloquence of his voice and the passion of his heart and the vigor of his right arm, to batter down and break asunder.

There was once a man, a lonely monk. We know nothing of him save his name, that tattered rag of personality, and his one great deed. That man, Telemachus, leaped into the arena where men and wild beasts fought together to please the degenerate fancies of the crowd. So he uttered his protest. The

people were furious with rage at his interference. The wild beasts tore him limb from limb. But from that day forward, we are told, until the present hour, no gladiatorial combat has ever stained the soil and heart of the Imperial City. That strange monk, whom none knew, by that one supreme act wrought a reform which priests and governors and rulers had sought in vain to bring to pass. The minister of God must often sacrifice himself, and face the anger of the crowd, if he would aid in overthrowing the forces of entrenched evil.

Has the minister ceased to be a citizen? If not, he must do a citizen's full duty. He is more than a private citizen, however. He is a public man, a people's leader. Should he use the pulpit as a means of furthering those moral reforms which are at the bottom political reconstructions? Yes, he should use the privilege of the pulpit; but he should not misuse or abuse that privilege. This distinction is most delicate and important. He must never be a party politician. Let him remember that he is a practical philosopher and a prophet with a message. If he remember this he will not deteriorate into a demagogue, a fanatic, a partisan, an agitator or a common scold. His words will be well thought out, and good men will follow him.

The minister should be a leader in all strictly moral questions involving political action. He should be ready and eager not only to coöperate with others, but when necessary to initiate movements himself. We live in a Republic. Our govern-

ment is designed to belong not to princes or oligarchies, but to the great body of the people. The pulpit should exalt its power of leadership by inculcating the duties of honorable citizenship and by advocating all clean and righteous policies. The call is tremendous. The opportunity is unparalleled.

Yet, after having said all this, I return to my former thesis, that no service or labor, no call from outside interests, should ever be allowed to interfere with the direct work of his chosen calling.

IV

My earnest and repeated plea is that the minister shall be a minister. It is a beautiful word. It embodies a divine ideal. It finds its perfect expression in the description of Christ's ministry upon earth: "He went about doing good." He played upon the harp-strings of man's inner life. There was a glory in his words, a charm in his touch, and an awakening energy in his challenge to men's souls which transfigured human lives.

It seems a pity that the pullings and tuggings which are forever summoning the minister to lesser tasks, should be so often effective in coaxing him from the service that is noblest and best. The office of oracular pundit at conventions, conferences, club-meetings, soirees, banquets and all manner of gatherings is perilous to the high calling of the minister, except in the case of a few men of exceptional gifts. The minister should study men in order that he may

understand them, and understand them in order that he may help them.

Although the modern church may have wandered into formalities and externalities its ideals are distinctly and forever spiritual. It represents the incarnation in human history of a divine life. Its service and worship are designed to foster communion with the unseen realities. Mechanics and manufacturers, politicians and financiers, the men of the trades and professions, are concerned primarily with the things of the outer life. The ministers of Jesus Christ, on the other hand, are apostles of the spiritual order. Their supreme interest is with human souls. They touch the keys of the inner life.

Many experiences of the minister's career are unpleasant. He often feels keenly a certain isolation of life and habit. Yet the compensations far outweigh the trifling disadvantages which this attitude imposes. As a matter of fact the minister is nearer to human life, closer to the great, grave problems of human experience and of the soul's destiny, than the man of any other calling can possibly be. He is thrown into intimate relationship with a crowd of personalities. Homes and hearts are open to his influence. At the soul-searching crises of existence he is called upon for counsel and help. He sees life raw and repulsive, attractive and beautiful.

Little by little he comes to realize that each personality is unique. The primary human needs and passions are everywhere the same, it is true. The

dark abyss, the splendor of the sun, the raging wintry storm that sweeps the soul; these are the ultimate revealings of our common human nature. But every life has its own habits, attitudes, experiences, weaknesses, modes of thinking and ways of working. In a group of people each soul will react somewhat differently from any of the others, under the same stimulus. To read them, test them, win them, draw them to himself and bind them to God, is the minister's high privilege.

Should not the physician of the soul know the soul? Is it then irrelevant or impious to suggest that he should know it scientifically, that he should be a careful student of psychology? Some men possess an intuitive knowledge of human nature, they can "read" men and influence them for good or evil in consequence of this subtle power which they possess. Most men, however, are not so gifted. They must learn in order to know. The primary impulses, the emotions, the desires and passions, the prejudices, the ideals, all the bewildering array of psychical states which function in man's conscious life, need surely to be analyzed, and their laws determined by the teacher of truth.

The great evangelists evince an intimate knowledge of the workings of the human mind. Professor Beckwith says that "some, as Whitefield and Moody, have a natural insight into the workings of the human heart. Others, as Jonathan Edwards, are reflective students and bring their knowledge to bear on the most specific, difficult and unusual conditions.

No one knew better than Mr. Moody how to define and describe the stages of sin and the consciousness of conversion. He knew the heart, its weaknesses, its longings, its defeats, and he knew how to touch the secret springs all the way from laughter to tears and from sin to the consciousness of forgiveness." Mr. Beecher's sermons, apart from their general religious value, abound in psychological analysis.

For the working pastor no less than the pulpit speaker, a definite knowledge of the elements and functions of consciousness is essential. Jesus "knew what was in man." His words display the keenest possible comprehension of the motives and springs of action which underlie and determine conduct. Psychology is simply the study of the states of consciousness as such, and no study is more productive. Psychology is almost as needful as theology for the equipment of the modern minister. Even a superficial understanding of the psychology of childhood would have prevented many of the blunders of the older evangelism.

No less necessary to the minister is the careful study of the general laws of habit, attention and association of ideas, the investigation of the normal and abnormal functioning of consciousness, the rationale of revivals, the relative influence of the conscious and sub-conscious factors in conversion and in Christian experience, the significance of the adolescent period, the growth in appreciation of moral values, the distinctions between impulses and motives, the varieties of initial impulse in religious

experience, the dominant and secondary states in the pre-conversion and conversion process, the place of the imagination and the reason in the development of the religious life, the comparison of the points of view of Biblical and present-day psychology.

He who would rightly teach the boy or girl should know the book he teaches and the mind of the child who is to be taught. There should be no unknown quantity. He who would teach the truths of revelation must understand those truths aright, and he should also understand the soul which he desires to help and mould through his teaching.

V

There is a pathological side to church life which is strange and pathetic. In contrast with the dark colors which stain with sin the canvas of the world's sad history there are bright tints and hues which outline the face and figure of the Son of man. Christian men and women have ever been, in the midst of earth's chaotic forces, a steadying and sanctifying power. The people of the churches are the hope of the ages if in them dwells the Holy Spirit of the living God.

Nevertheless there are noxious vices which flourish within the circuit of the church's life. The weak, the selfish, and even the unregenerate "creep in unawares." The ordinary church is not a Garden of Eden nor a Paradise of purity nor an island of saints.

There are apt to be sensitive souls who rejoice

in their sensitiveness. They are constantly being bruised. They so easily take offense. Sensitiveness is selfishness. It is the selfishness of weakness, as pride is the selfishness of strength. It is the pet sin of pious weaklings: "Oh, I'm so huh't!" If the minister himself is sensitive may the Lord in his goodness remove him from the ministry, for he has no place there. There are two organisms to which the minister should bear no sort of resemblance whatever, the jelly-fish and the sensitive plant. He must have backbone and he must be impervious to all slights and minor insults.

He must also have the fine art of dealing with folks who are "touchy," speaking strongly and without gentleness to some, and consolingly and tactfully to others, according to their nature. The divine kindness will teach him, if he understand the diverse workings of the human heart. Sensitive persons represent different types, and should be studied, each by himself, in various ways; and methods of treatment should be adjusted to the particular type.

Gossip is another unholy distemper which runs wild in a multitude of churches. It is difficult to handle. The main task is to create and maintain a wholesome atmosphere, a fine clear air in which gossip germs will not flourish. The prevalence of the spirit of sympathy and comradeship is usually fatal to the backbiter and the tattler. The pastor may promote this spirit in a hundred different ways. He must himself exemplify the grace of cheerfulness. When he meets the ugly demon of gossip let him handle that

imp of the pit without mercy. Gossips are apt to be cowards at heart, and the minister by firmness and persistence can usually eradicate the evil or hold it in check; but he must recognize it and deal with it, for the sake of the peace of the church.

Jealousy is another sin of church people. In his treatment of it the minister needs a special endowment of spiritual wisdom. The church must be a unit in affection, sympathy and fellowship that it may be a unity in fighting against evil. "Opposition from without helps; opposition from within destroys." A back-fire through the carburettor may ruin a powerful eight cylinder car and the garage that covers it, in half an hour. The minister must not tolerate jealousies, quarrels nor factional struggles.

An instance in which the deacons and trustees were at loggerheads comes vividly to mind. The difficulty threatened serious results. One of the militant trustees said on the occasion in question: "The deacons won't take the advice or follow the recommendations that we submit to their consideration. The last pastor we had was governed altogether by his deacons, because they are supposed to look after the spiritual interests of the church. They think they are more spiritual than we are. They're not! The difference is that our spirituality is not of the prayer-meeting type. We are no saints but we put our hands in our pockets and help out whenever the need comes; they don't!" A deacon said: "The trustees regard everything from the financial point of view. When a man joins the church they ask how much he is

worth." These two men representing the two factions would not speak to each other on the street. The outlook was dark indeed. It was evidently the office of the pastor to reconcile the two parties. In this case he did so after months of prayer and quiet effort; and in almost every case one can, but in no offhand manner, neither in any blunt and strenuous fashion.

If both parties like the pastor and trust his spirit and his judgment, he can bring to pass a settlement of difficulties in almost every case. These words sound strong but they are true. An everyday common-sense pastor who loves God and loves men and has the real spirit of consecrated ministry, can settle a misunderstanding or division within the ranks of the church successfully, and very often he alone can do it. Three rules are valuable. In the first place, study the case in all its bearings with profound attention and much prayer. Secondly, when a line of action is determined, act promptly. Thirdly, do not act too promptly.

The third rule is necessary because men are not machines but souls. The unknown quantity, the unanalyzed factor, the accidental element, so important in the human consciousness, may bulk largely at the critical moment and the breach may widen alarmingly instead of healing.

VI

The minister, however, is more than a pathologist. He analyzes the symptoms of disease and abnormal-

ity, tracing them to their source and seeking their elimination. It is also his privilege to help in a positive way. Helping people; just helping; oh, how much that means!

It is the task of a minister to make a community better, and to make better the condition of every man whom he can reach in that community. The term "to make better" sounds generic and indefinite. The minister, however, must make it specific and definite.

A young man came to his pastor with a sad tale. He had started in business and failed to "make good." The furniture of his office was to be seized for debt. Could the minister assist him? He was almost in despair; he broke down and wept. Early the next morning the minister visited a prosperous man who belonged to his church, and who agreed to loan him \$100. He himself advanced \$75. He gave it to the young man the next day. When he reached his office down town, police officers were there and had already moved his office desk into the hall. He prevented the capture of his furniture and the collapse of his reputation by the payment of the money he had received. His release from immediate obligations enabled him to pull himself together. At the end of a year he had repaid the \$175.

To-day that man is at the head of a prosperous business, the owner of one of the largest newspaper syndicates in America, and a millionaire. One of our foremost magazines recently devoted six pages to an account of his career. The day that he came to the

pastor in desperate straits was the crisis in his business life; the next day when he received the needed help was the turning point in his career. So he himself has frequently said, and always with deep feeling.

Soon after the incident just related the young man united with the church where he had found help, and a few months later, after his marriage, his wife was baptized, and both became active members. Through the ensuing years his has been a Christian life of value and influence.

The discovery of the goodness that lies in human nature, amid all the embarrassments of evil and the handicaps of sin, is also most heartening. There is so much good in the worst of men, so much that is worth saving, so much that can be saved.

The people of the First Church in Chicago had been striving for years to purify the community of evil influences, and especially to drive the houses of ill-fame from the vicinity. As is usually the case they had had but indifferent success as the politicians and police were against them. One night a girl who, two years before had been one of the Sunday school pupils, tottered half-drunk out of the big "America" dance-hall, less than three blocks from the church building and fell on the sidewalk. She had taken poison and she died while the ambulance was conveying her to the hospital. The members of the Men's League at once took action. The owner and proprietor of the dance-hall was prosecuted and convicted and the hall was closed and remained closed for more

than a year. However, by cunning maneuvering it contrived to reopen. The pastor had preached against it, protested against it in the papers and helped to close it.

One evening a fine looking young man called at his home. He said: "I am the cashier and ticket seller at the 'America.' I am in great trouble. Two or three weeks ago I had a quarrel with a man," and he named a low politician of the neighborhood. "He threatened to knife me. A few days after he met me in the vestibule and started after me. I rushed through the theatre and out at the back, then up a flight of stairs. He followed me. Half way up I passed the old janitor coming down. I shouted to him, 'Don't let Mike get me!' He spread out his arms to stop him when the beast seized him and hurled him down the stairs, breaking his neck. You know Mike is a ward-heeler, and he has a lot of men under his control. He marched them up at the inquest and they swore they saw the janitor trip and fall down the stairs; it was an accident. So Mike got clear. This morning he came and told me again that he would kill me at the first chance he got. And he will! I know him! I told the manager about it and he sent me to you. He said you would do all you could for me and that I could trust you."

That that notorious man, the manager of the place, whom the pastor had denounced by name publicly again and again should have said such a thing was remarkable enough. However, the pastor sent the young man with a letter to a noble Christian

lawyer of the church who by his counsel and help safeguarded him and probably saved his life. The illustration simply shows, what is proven many times over in the history of every wide-awake church, that, in time of real distress those who pretend to curse the church and to despise religion, will turn to it for assistance and guidance.

It is also the privilege of the minister to seek the springs of power in the human consciousness, rouse them into life and develop them in the directions of character and service.

Passing along one of the aisles in a Chicago department store a minister was accosted by a man who said: "Excuse me, but were you not a pastor in such and such a town ten years ago?" "Yes, I was." "Well, you don't remember me, but I know you. Let me tell you about it." They drew away from the crowd to a quiet place and the man continued: "I had fallen into the drink habit and it was getting complete control of me. I had a wife and two small children. One Sunday morning I was walking down Chicago street, half drunk. You met me and instead of avoiding me you stopped me and said: 'Look here, my friend, you're too young a man to be in a condition like this. Your life is worth too much to be thrown away. I want you to go home and get down on your knees and ask God to forgive you and to give you strength to live a clean life.' Now, those words got hold of me in just the right place. It was like an electric shock. I did exactly as you suggested and I haven't tasted a drop of strong drink from that

day to this. God pardoned my sins and I joined the Methodist church because my wife's folks were Methodists. I did well in my position and after two years moved to Chicago; and I've got a splendid business here. My wife and I are great workers in the Methodist church and my life is very happy. We are a Christian family. I just wanted to thank you, after ten years, for all you did for me."

A sharp appeal in such a case is probably the best form of approach. Denunciation hardens and embitters; coaxing or tender reproach may awaken a momentary spasm of conscience but the effect passes. The dominant power of will must be startled into definite activity. Sometimes the appeal may best be made to the reason, which, if the will is functioning healthily will produce the desired result in a natural way.

This whole matter of method of approach is vital and serious. The minister is a man of many activities. He meets many people. His relations with them should always be simple, wholesome, friendly. But he is always, also, a man with a mission. To minister to others in Christ's name is his divine and never ending purpose. Deeper than the ordinary genial fellowship, the social contact, the special relationship lies that Christly ministry. He is above all else one who helps, one who heartens, the bearer of a marvelous and transforming message. It is within the sphere of this deeper and more significant relationship that real problems come.

A pastor's interest was once aroused by a chance

remark of a business man that a certain Miss S. was a religious woman, although not connected with any church. She was, and is, at the head of one of the greatest detective agencies in our country, although the fact is not generally known. The minister resolved to call upon her. A rather remarkable conference of two or three hours followed in her private office. This woman said in substance: "I owe everything to my religious faith. I spend an hour with my Bible every morning; that is the secret. This Bible is nearly used up; it is the third that I have worn out with constant study in twenty years. I never do any detail work myself. I sit here and direct my men, who are thoroughly trustworthy. They follow clues that I suspect and keep in constant touch with me wherever they are. Whenever a case is brought to me I lock my door and stay alone, in Bible reading and in prayer, until God has clearly shown me whether I ought to go forward or not. I have never once undertaken a serious case without divine guidance. Whenever that guidance has been promised I have entered upon the matter with perfect confidence. I have never once been baffled and I have never once failed!"

This woman had amazing ability and insight and she was deeply religious; but she had never made a profession of religion or united with any church. She had never been associated with religious people. After a little, however, she decided it was her duty to obey the Master; so she made a public profession of Christ and entered upon definite Christian service.

This act of obedience brought her great peace and happiness.

Sometimes those who are strong and well-poised and who seem sufficient unto themselves, are the very ones who crave the word of friendly counsel which will bring complete symmetry of life. Sometimes the gayest are the saddest.

Every human soul has its needs.

PART III

CONTACTS

CHAPTER ELEVEN

LEADING OUR COMING LEADERS

I

There come to the desk of the editor of a religious paper many letters from churches who desire pastors. For some obscure reason an editor is supposed to be an adept at adaptation; he can fit churches to ministers and ministers to churches with uncanny resourcefulness. Would that this were true!

Now amongst these many letters reciting the needs of the local field there are very few that do not mention one outstanding requirement: "We want especially a man who can get close to the young people." Quite a large number of them recite the fact that the dominie who has recently left for "pastures new" was not successful with the boys and girls.

As a result of thirty years of constant and joyous contact with youth, and of innumerable conferences on all manner of questions with hosts of young people, I am convinced that just at this point lies one of the most serious weaknesses of our modern ministry. Blessed is that pastor who can capture the confidence and affection of his young people and lead them into paths of spiritual progress.

Here they are, all about us, these boys and girls,

and they insist that we shall notice them. They are the oncoming generation. They are the lords and masters of the future. They are to be the guardians of the new civilization. They are to guide this grim old world into the prosperous regions of to-morrow. They are the happy heralds of a destiny rich in promise. How shall we win them and mould them, these vigorous young lives? This is really the supreme question for the church of God; and the minister must answer it.

There are more than 50,000,000 children and young people in America to-day. What is our attitude, as Christian ministers, toward this vast army of youth? Is it one of indifference, or of carping criticism, or of sympathetic and constructive fellowship? The mind of the child, and especially of the adolescent, is susceptible and sensitive. The attitude of the adult group has an acute significance in helping or hindering the development of the youthful mind and heart and conscience. The issues of the future are in our hands.

An ancient preacher, in an irritable mood, declared that "childhood and youth are vanity." He has had too many imitators in the way of sweeping and unjust criticism amongst modern preachers. Poets are often wiser than preachers, and a poet once said: "Come, ye children, harken unto me, I will teach you the fear of the Lord." Such positive instruction is better than negative condemnation; and here is a cue for the religious teacher of to-day. A yet wiser man, a prophet, wrote that "a little child

shall lead them," and his words agree with the teaching of the newest psychology. An even wiser man, the apostle John, said: "I write unto you, little children, because your sins are forgiven for his name's sake" and "I have written unto you, young men, because ye are strong." And the wisest of all called a child to him, and set him in the midst of the crowd, and said: "Except ye become as this little child ye shall in no case enter into the kingdom of heaven," and also, "See that ye despise not these little ones."

The two-fold command is clear: Study the child; do not despise him. It is the highest privilege of the Christian minister to introduce the children and the young people to Jesus Christ. Let him bid them to him, as the Master did. Let him seek to understand them, as he did. Let him gain their point of view and capture the lost radiance of their free and joyous outlook upon life. Then they will trust and follow him. They will take his hand and go with him into the Master's presence.

We are disciples of the only faith which is fully adapted to the needs and ambitions of youth. Christianity is fresh and buoyant and aflame with high purpose. It should not be burdened with old men's dogmas and weighted with hoary creeds and ceremonials. The spirit of Christianity is vital, spontaneous, ardent. It is the very spirit of youth. It is not repressive but expansive. It is not a theory but a life. It is not a set of rules or a code of laws, but a thrilling personal experience.

The gospel appeals to youth because it has youth's

open-heartedness and open-handedness. Its shining virtues, faith and hope and love, are the cherished possessions of the young. The child, since Jesus spoke the word, is forever an exemplar in the out-working of the Christian process in the human heart.

"What shall I do that I may inherit eternal life?" asked a young man of Christ. The question has been echoed and reëchoed in the souls of eager and aspiring youths throughout the ages. It is the deep, though sometimes inarticulate, cry of youth to-day. "How may I win the best? How may I reach the highest? How may I earn the eternal life values?" The gospel is the answer, the only answer, the triumphant answer; and the minister of the gospel is the chosen mediator of the message.

II

There is a vast amount of loose criticism of the young people to-day, of their ideals and lack of them, of their habits, their dress, their conversation, and their mutual relationships. A singularly large proportion of the respectable adult population seems to be engaged in this unproductive and cruel crusade. The Master called the children to him and blessed them. We are driving the children from us by our ill-natured reflections upon their character, their conduct and even their clothes.

Suppose that we change our emphasis and blame ourselves! For we are the sinners rather than they. Much has been said about the unsettled and degenerative effect of the World War upon youth; but its

influence upon adult life was quite as deleterious. It is the club-seeking, money-seeking, pleasure-seeking, self-seeking older generation that must bear the burden of responsibility, and face the just judgment of God and posterity. My sympathies are definitely with the younger folks in this matter. The wonder is that they are as strong and ambitious and sensible and kindly as they are, considering the neglect of their higher interests on the part of so many of their natural guardians and teachers. Too many fathers are flabby. Too many mothers are gad-about. Too many teachers are intellectual puppets. Perhaps also too many preachers are prosy and prematurely aged.

Thank God for the youngsters! Considering the lack of definite ethical training in the schools, and the apathy of the church in the matter of effective moral and religious instruction, they are the finest body of youth our land has ever known.

For more than eighteen hundred years the church was an adult affair. Little attention was paid to young people. Nevertheless young people were brought into the church, trained in Christian doctrine, disciplined in Christian service and prepared for leadership—otherwise the church would not have survived. The authority of priest or minister was absolute. The oncoming generation was taught the gospel by external and arbitrary means. Yet the power of the church persisted, and disciplined youth grew into vigorous manhood, ready to undertake and to accomplish. In these democratic days youth must be served, not commandeered and driven.

The modern youth movement began more than one hundred years ago. In its religious developments its triumphs connect themselves naturally with four great and honored names, those of Robert Raikes, George Williams, Francis E. Clarke and John R. Mott. Gradually, but very certainly, youth has come to a place of extraordinary prominence. The challenge to the church, and especially to its ministry, is tremendous.

The tactful minister keeps ever in mind the two-fold fact that youth is open-minded and sincere, yet uncertain of itself. The adolescent boy or girl, especially the boy, exalts frankness into a virtue, and practices it within his own youthful group. Reticence and bashfulness he abhors; yet he is apt to be both reticent and bashful when he enters the adult group. He is handicapped by his self-consciousness, and this increases as attention is drawn to him. A few years later, the same self-consciousness, functioning differently, causes him to become suspicious and critical with his elders, and even cynical.

The enormous regard which is now being paid to the opinions, reactions, and points of view of young people only sharpens these tendencies. Colleges and organizations of various kinds, by their questionnaires and conferences, are striving to understand these strange creatures of the new generation, and noting with reverential solemnity their answers and their attitudes.

The one thing which these good people seem unable to understand, is that children and young folks

are the same age after age. Environments and stimuli change, and the superficial conditions vary greatly, but the permanent elements remain the same. Youth is the same as always—only more so.

III

In order to help in directing the lives of his young folks the pastor must be something of a psychologist. This is fundamental. To develop his young people he must know them. To know them he must study them. To him they must not be abstractly the young people's society, but concretely his young people as definite personalities. He must understand their gifts, their accomplishments, their peculiarities. A young man said in my hearing the other evening: "I had been in the church to which I belong for six years before my pastor knew me. I met him many times, but he never knew me the next time, until after I had become a deacon." I quote his exact words. Training is impossible on such a basis.

In school or college the tasks that he must constantly assign and the discipline that he must at intervals enforce, often interpose obstacles to a true friendship of the teacher with the pupil. In the relation of the pastor to his young people no such barriers exist. There is a hearty freedom in all intercourse. Let the pastor beware that he himself build no false barriers! If he be too stiff and formal, too jealous of his position, or, above all else, too dictatorial, he will surely alienate those whom he wishes to win. He must be a student of men, or he can never

become a helper of men. Now the mind and life are reached most readily through the heart. The pastor has unusual facilities for knowing his young people. He is meeting them all the time in public and in private, both formally and informally. He has every chance for gaining their chivalrous devotion. And how beautiful and wonderful is that devotion! It is in some ways the most sacred experience in the life of many a hard-worked pastor. Yet how few there are who fully win it!

Having found their hearts the pastor can study, under the most favorable auspices, the personal qualities that distinguish each young life, and differentiate it from its fellows. Thus he learns to know thoroughly the resources in talent, character and attitude of his youthful comrades, and having this knowledge, he can strengthen and develop those resources. Like a carpenter he first seeks to know his tools; then he uses them.

We must confess, however, that our training too often fails just here, in its vital beginnings. Almost every pastor is on terms of friendliness, perhaps of real good fellowship, with his young people. He is interested in their welfare. He prays for their success. He attends their meetings. But there the matter ends. He has not "gripped" them. He has not "got" them. He is not training them. Why? Because he regards them in the mass. He has not studied them as the physician studies each new patient, as the lawyer studies each new case.

The problem of the person is the profoundest of

problems. Each Christian young person, being a person, is unique. He has no duplicate. He is an integer. He counts for one in God's world. To know and to know thoroughly each of these persons who go to make up a society is no light or easy task. Yet the wise pastor will not hesitate. He will make it his most important business to study the drift and bearing of each life. He will remember that he deals with those who are in a period of transition, both intellectually and religiously. It is his high privilege to train them for spiritual independence, for spiritual maturity. They are not dumb forces, but human lives, eager, capable, impressionable. Every society is a collection of related personalities, each of whom has his distinct and magnificent outlook for service. So every pastor needs to have a large measure of concentrated shrewdness in his study and care of his young people.

IV

Besides being a wise psychologist the pastor must be a strong administrator. To develop his young people rightly he must add to his power of insight the power of directive control. There is plenty of work to be done that is not done, in connection with every church. On the other hand, there are always young people who are anxious to work. Too often, however, there is a lack of adjustment. Some of the young people are misapplying their energies; others are allowing their ability for spiritual service to become atrophied through lack of proper knowledge or com-

petent leadership. The wise pastor knows just what needs to be done, just how it should be undertaken, and just who should undertake it.

There are two qualities of youth that he should learn to develop. They are the thirst for achievement and the passion for helpfulness. The youth laughs at obstacles. Bayard Taylor in Sicily, alone, without money, without friends, writes to a fellow traveler that he has no idea where his next meal is coming from. And he adds: "I glory in these privations and trials, for I know that in the spirit of youth I will overcome them."

Youth worships ideals. Youth is full of dreams and visions. Youth welcomes difficulties. Youth scorns the placid and uneventful life. Youth is armed with intense energy. Youth is ever ready to "lend a hand." Whatever the faults of youth, weakness and meanness are not of their number. The pastor will always find the restless passion for achievement a powerful factor in the lives of his young folks. It is newly awakened. It partakes of the nature of a self-revelation. It is in fellowship with the strong desire to be of real service in the world, to influence others toward noble ends. It is interwoven with the high hopes and splendid enthusiasms of an enlarging life.

Here is the great opportunity for the leader and for those whom he leads. They have an ardent ambition joined to a deep longing to lead useful lives; he has wisdom and experience, or he ought to have. This makes an ideal combination. By thought and

prayer, with the knowledge he already has of them as persons, he should help them one by one into some form of self-activity. He should show them, by example, precept, and persuasion that the highest achievement is the achievement of character, and that character is only achieved by a self-forgetful service. He should prove to them that the true spirit of helpfulness reaches out beyond the narrow boundaries of home and church and personal friendships into the great world field.

These young folks are at the period in which practical effort is essential to the solidifying of the religious life. They have not emerged from the years that the psychologist calls the "storm and stress" period. The inner life is confused. They need to grow strong by exercise. But a wise head and a firm hand must direct this exercise, or it will become churchly rather than evangelistic.

To supply a field for aggressive service the pastor must be not only a preacher and pastor but also a real leader. He should be the master mind in the formation and control of all organizations, not dictatorially, but quietly, firmly and wisely. Let him insist on conscientious committee work. The word "committee" is a priceless talisman. Faithful committee work is a dynamo. The pastor who knows how to use it holds a key to the future. His success is well assured. He has committees, committees and committees, provided they are alive. He finds places where his boys and girls can shoulder responsibilities. And their life and fire will depend largely on the

spirit and energy of the pastor himself. After all, it is one of the most important duties to fit Tom and Jack and Jane and Mary into minor positions and offices, where they can begin to function as definite parts of the church's organism.

v

Last in logical order, but not least in importance, the pastor must manifest in all his relations with his young people the spirit of heroic sympathy. He must have something of a heroic strain in himself and in his way of doing things. And he must make increasing appeal to the heroic in others. He must be a hard worker, and he must incite others to hard work. Nothing will take such hold of the heart of a youth as to see in his pastor not only a saint, not only a scholar, but a man who works and who makes other people work. The pastor, to quote from Myles Standish, should be "never idle a moment but thrifty and thoughtful of others."

Let the pastor banish the word authority, let him lead in chains the word dignity, let him enthrone and crown the divine word sympathy. Sympathy means more than popularity. The eyes of the young people may brighten; they may laugh at his wit and cluster about him to hear his stories. They may wonder at his brilliancy, and feel proud of his friendship. But the test question is: Will they come to him with their doubts, their troubles, their deep trials of heart? Do they merely admire or do they truly love and trust him? Changing a little the thought of the

Abbé Roux, we may say that the minister must be "a shower to the heart burned up with grief, a sun to the face deluged with tears." His training of his young people should spring from the pure passions of a heart aflame with love and tenderness. If he enter affectionately into their deepest feelings they will enter heartily into coöperation with his plans.

Through these three qualities of insight, direction and sympathy the pastor may mould effectively the lives of his young folks. Underlying all of these must move the sovereign purpose of every Christian teacher, the development of Christ-like character. So the true shepherd of souls will shape the lives of the youth committed to his care in such a way that to Christ the Masterful One they will yield themselves in superb loyalty, that from Christ the Gracious One they may receive the power for conquest.

VI

Before I close this study of the minister in relation to his young people I desire to emphasize strongly the duty of the minister as a recruiting agency for the ministry. It is a matter of the most vital importance, since it bears directly upon the character and success of the Christian church in all the coming year.

A series of articles under the general caption, "Strong Men for the Ministry," published several years ago, gave by actual count, twenty-one reasons why strong young men were not looking toward the ministry as a life calling. May I add to these a

twenty-second reason—one that was not named in the symposium? It is this: The men who are now in the ministry, our trusted pastoral leaders, are not giving sufficient time and thought to the enlistment of able and promising young men in this greatest of human undertakings, to which long since they pledged their own lives.

The church of Jesus Christ is the biggest institution on earth. It is the supreme agency in the manifestation of the Spirit of God among men, and its ordained ministers are the moulders of its life. More than this. The church, in spite of its faults and weaknesses, is doing to-day in the world a greater work than it has ever done. The ministers are the leaders in this greatest work of this greatest institution. More than this. The church is divinely originated and controlled. The Holy Spirit of the living God throughout all ages guides the destinies of this elect church. The ministers of Christ to-day are God's vice-regents, divinely chosen to guide and develop the man-serving activities of this sacred institution in this greatest age of its history.

Let the modern minister, as he looks out upon the purposeful young men of his parish, realize these truths. Let him realize, also, and vividly, that a spiritual warfare of profound import impends. The issues are closely drawn and clearly defined. The ancient foes of the faith are awake and determined, and they are armed with modern weapons. It is to be the warfare of the strong, and the strongest will prevail. Whether America shall become a Christian nation;

whether the South American republics shall be won for the Cross; whether the Orient shall be evangelized; whether Africa shall be redeemed—these are stupendous questions, and their answer depends on one crucial factor more than on any other, the vision and power and spiritual leadership of the minister of to-morrow. If a host of stalwart, Christ-governed, Spirit-filled men of God shall come to the front in the years just before us the possibility of the world-wide triumph of the gospel will be immeasurably enlarged.

How can a minister inspire young men to enter the ministry if he himself regard the calling as little better than a trade? Many ministers cultivate business suits these days. They adopt bizarre methods and introduce novel features to capture the crowd. They glory in the fact that they are unministerial. These things in themselves are rather secondary, but if they indicate an attitude of mind that rebels against the more serious responsibilities, the weightier spiritual obligations of an essentially sacred office, we shall do well to pause and consider.

Let no minister cheapen his calling. The outcome of the habit of mind of which we speak is seen when men go easily and even jauntily out of the pulpit, to seek the lecture platform or the secretary's office, to say nothing of real estate and osteopathy. We do not want men to "honor the cloth," as the saying goes, but we ought to want them to honor the calling. The Christian minister ought humbly to recognize the fact that in the black inferno of our materialistic

and pleasure-mad age he represents vast spiritual interests as the ambassador of the King of kings.

Let him as a recruiting agent for a divine enterprise, go to the young man of character and promise, and say to him: "This work is the most wonderful work that God has ever committed to human hands. It makes the most vital appeal to real manhood and high-erected courage. Its influences are more far-reaching than those of any other profession or occupation." If he speak such words from his heart he will secure respectful attention, to say the least. He may also win a choice soul for life-long service in the highest and best of callings.

The world's call to young men is the appeal of the thunder, the great wind and the earthquake. The lure of the city, the challenge of commerce, the subtle enthrallments of business life, the victories of the myrmidons of the great god Success, charm and captivate the eager spirit of youth. Is it any wonder that youth is fascinated by the electric energies and eye-filling splendors of our gorgeous and gigantic civilization? If a lad is to be won for the more enduring things, if he is to be convinced of the higher potencies and efficacies of spiritual reality, if he is to be brought to dedicate his life to the supreme tasks and opportunities of the Christian ministry, how can these ends be reached without the strenuous co-operation of the men who are now in this ministry?

Three chief duties of the present day pastor define themselves clearly: He should bring himself into a relation of comradely understanding and fel-

lowship with all the young men of his congregation. He should study their personalities with utmost care, selecting those whom he believes to be especially endowed with gifts of spirit, intellect and vision. Then with infinite tact he should seek to lead these picked men to a noble and unreserved decision for the work of the Christian ministry.

CHAPTER TWELVE

THE SANCTITY OF VACATION DAYS

The minister who does not keep himself energetically busy during the autumn months, and during the winter and during the spring, does not deserve a vacation and ought not to be allowed to take one.

Vacations are not for idlers or sluggards, but for enthusiastic and full-sized souls. Holidays are happy rest periods for people who have been living under the strain of intense work. The ministry is intense if it be faithful and honest. In these great days of movement and pulsing life and hard problems and strange confusions and unequaled opportunities only the self-indulgent and the unblessed sons of somnolence and guilty ease have forfeited the right to rest.

I

Vacations are not really enjoyed unless they are earned. The besetting sin of ministers is laziness. More of them fail because of this unholy weakness than from all other causes combined. Even though he be often driven onward by many minor matters the minister is to a perilous extent the manipulator of his own time. It is a matter of dawdling over breakfast. It is a matter of an hour lost in reading

the frothy and fleeting news of the moment in the daily paper; the man who spends more than ten precious moments of the opening day over the morning paper is paying homage to sloth. It is the matter of promiscuous reading of all sorts of inferior "stuff" which never gets him anywhere. It is a matter of idling gossip with friends and parishioners. It is a matter of time-consuming engrossment with trivialities of church business. It is chiefly a matter of postponement of difficult and vital duties, so that any number of unessential things are allowed to occupy the attention, and the big things are never accomplished in a big way. Some ministers everlastingly putter around. They browse sleepily through life like well-fed cows in country pastures.

Many a man has worked ten or twelve hours a day during college and seminary years. He has graduated with honors and looks out on life as a coming conqueror. People expect much from him. Then, after sundry ups and downs, he finds himself practically down and out at forty or forty-five. Only the smaller churches seem to want him, and they not much. He wonders why. He blames everything except himself.

The trouble lies within the realm of his own personal industry. He let down on the student pace. The direct pressure being removed he began to ease up all along the line. For fifteen years he has been enjoying a sort of semi-vacation. He may seem to be very busy, but he is just musing around. As far as the real rush of things, the tackling of great tasks, the

solving of great problems, the reading of great books, the doing of great deeds is concerned, such a minister is a mere languid looker-on at life. It is laughable to let such a man have a vacation.

II

After a strenuous pastoral year it is sometimes wise for the "good and faithful" man just to prowl around in "the open" and renew his fellowship with Nature. Two or three weeks in the wilderness, with a fishing rod in his hand, has brought new energy to many a wayworn minister, and swept the cobwebs out of his brain. Not all ministers, however, are good fishermen, and many do not enjoy fishing. There are very many men who find no acute pleasure in any form of physical recreation, not even in the typical "old man's game" of golf.

There should be for all of us a mental easing up or change of habit during the summer period of heat and relaxation. We really need this mental alterative more than we do any sudden bodily strenuosity. It is always a rewardful task to plan beforehand a program of reading, apart from our regular routine, for vacation weeks.

I can name one minister who was wont to gather together a bundle of books on some general subject and carry them off to his summer home. There he luxuriated. One year the theme on which he sought light and leading was "The Church and Social Problems," and he carefully devoured seventeen vol-

umes. Another year it was "The Psychology of Religion"; another year "Christian History and Reform Movements"; another year "Modern Tendencies in Philosophical Thought"; and another year "The Growth of Protestant Denominations in America." So other topics for other years. During one memorable summer he succeeded in consuming (oh, tell it not in Gath!) twenty-five of the most completely "up-to-the-minute" novels.

Though the subjects are here stated somewhat arbitrarily in set phrases there was no hard and fast definition in control of his program; he read for pleasure as well as for enlightenment, and so he read rather more widely than these titles would indicate, and included in his excursion articles in magazines and reviews as well as published volumes.

In such experiences a man can without pressure or haste inform himself quite widely on subjects with which he has not time to deal seriously during the church year. He is refreshed by contact with new groups of minds which have been occupied in departments of study akin to his own yet not the same. The new work does not weary him, for he is exploring fresh fields; rather is he stimulated in all his thinking and better fitted for his own peculiar tasks in pulpit, study and home, by these vacation exercises.

It is a sad thing to come to the end of an empty vacation. To waste time is a crime against God. Vacations were not given for the sake of vacuity, but

for the vacating of stereotyped ways of thought and action. The true vacation is a chance for a renewed mental and spiritual as well as physical refreshment.

III

A vacation for the wise and well-balanced minister of God is a rest, a joy, an experience, and a preparation.

It provides him a chance for needed rest. Every sturdy worker should rest betimes. God rested after his six creative days. The Mosaic law provides for various vacation periods. Christ rested by the well, on the mountain top and on other occasions. He enjoined his disciples: "Come ye yourselves apart and rest awhile." Vacations are God-ordained and Christ-endorsed.

Strain and intensity pervade our life. These are neither normal nor healthful. A fearful pace is set for every ambitious American, and what is an American worth who is not ambitious? Now we cannot change the spirit of the times, but we can exercise common sense. We must live under the stern stress of things, and work with comparative fury. We are either loyal children of our age, or failures, and no strong soul faces failure with equanimity. We must "keep up with the procession" or go to the wall. Although we cannot escape the demand we can modify its decrees; we can alternate the tensivity of work with brief periods of respite; we can "steal a little while away from every cumbering care."

Thus we secure the ideal combination, long labors

and short rests. A continued spurt up the mountain side for a full mile would work disaster; a series of such spurts, with breathing spaces intervening, yields the steep summit in due time. Besides this, the ever-broadening view from the resting places fortifies the soul.

Vacations should not encourage vacuities. Rest means a change of attitude toward things in general, and complete release for the time from the duties of one's special calling. There is a vast relief in such change. "Loaf, and invite thy soul" is a good prescription, which does not mean the mere frittering away of time. To invite the soul is to exercise a receptive mood toward new impressions. Our most refreshing vacations are those which are employed in gaining new altitudes of vision by unaccustomed pathways. Many a minister has not only invited his soul, but has discovered it, and been a new made man forever after. Thus his preaching and all else have been permanently enriched.

A real vacation is also a joy. We have often been told by foreign critics that we Americans are not a happy people. Our restless strivings make us nervous; our ambitions make us anxious. We live too much in the future, not enough in the present. This may be true. The *dolce far niente* life is not an American ideal. The bee is always busy and fretful; the butterfly is non-strenuous and happy. The American prefers the bee to the butterfly as a model. It is nevertheless a duty to cultivate whole-hearted laughter, and to enjoy life more fully than we do,

while it is ours to enjoy. It is right to be happy and to seek happiness that "our joy may be full."

Vacations help to this end. In vacation time at least we have the chance to become children again, and to get acquainted with our children. The rod and the gun, the skiff and the motor-boat, tennis rackets and golf clubs, the automobile tour and mountain climbing and sea bathing, are seasonable and reasonable tonics, producing sounder bodies, keener minds and hilarious good spirits.

Vacations afford also an experience. For many persons a different place for a vacation every year provides richness and variety. Take a personal example. A certain minister, following this method, has taken his family to such scattered points as Lake Geneva, Wisconsin; Asbury Park, New Jersey; a suburb of St. Louis during the World's Fair in that city; the Evangeline land in Nova Scotia; Manitou in Colorado; the shores of Lake Ontario; South Haven in Michigan; a farm on the St. John River; Lake Chautauqua in New York; Crystal Lake in New Hampshire; Fox Lake in Illinois; and Plymouth in the old Bay State.

Every year except for the summers he has spent in Europe, this man has piloted his family to some new place of enjoyment. The five children have come to know intimately many parts of our great country; lasting friendships have been formed; each youngster has correspondents who were first met in one or another of these summer homes; experiences

have been delightfully varied; the household reminiscence books and the family conversations overflow with interesting incidents; to say nothing of the joy of planning and discussing beforehand, in family conclave, the best place to visit "next summer." It is the saddest of blunders to buy a cottage and go to one particular locality year after year. Variety is the spice of vacations.

More than all this a vacation should be a preparation. Life does not cease when vacation ends. Glorious autumn follows, and the challenging winter, and fairy-footed spring. What an inestimable joy it is, with bodies invigorated for fresh tasks and toils, with minds alert and eager, and with spirits newly attuned to the grand work-song of life, to come again from lakeside or hillside into the midst of our pastoral field of energies and employments!

Further than this, if his vacations have not deepened his spiritual self the minister has missed the best. To view his duties from a distance gives a perspective that has peculiar value. His mind ought not to occupy itself with details or problems; he cannot rest so. But his soul should be quickened and sanctified. Christ's brief vacations from arduous labor were chiefly periods of prayer.

His vacations should so teach and equip the minister in his inner self that he shall find new meanings in life, new opportunities for service, fresh interpretations of the Father's Word and Will. Thus vacations become a bulwark of the spirit. They not only

repair but prepare. There is reparation of depleted forces; there is also preparation of the heart for fuller revelations and more ardent consecrations.

IV

There is one warning that needs to be given. The minister should preach very little or not at all, during his vacation. He owes it to himself, his own parish and his future usefulness, to be wise in this matter. The custom of supplying other pulpits while on holiday is unfair to his own pulpit. It violates the whole idea of a vacation for a minister to keep on preaching Sunday by Sunday in vacation time. The man returns to his own people jaded and lacking in enthusiasm, when he should be surcharged with eagerness and life and fiery zeal.

Of course he excuses himself. He "preaches old sermons." But if he preaches as he ought to preach he exhausts his physical and mental powers in the delivery of them, as at home. He "likes to meet new people." But his meeting with these new people is so transitory that it counts for nothing; and if he is entertained at a private home amongst these strangers the minister is usually the entertainer and the strain is considerable. It "helps out his income." If the truth were told this is often the real reason for the prevalence of the custom. It affords the only plausible excuse, after all, for the minister's income is seldom stupendous and summer preaching ekes it out. But the whole system is wrong.

One of the greatest preachers in our country a generation ago was accustomed to cross the ocean every summer, and preach in London or elsewhere. He gave himself no rest. He was tough and wiry, with a strong constitution. His friends warned him repeatedly, but his reply always was that he secured two good weeks of vacation on the ocean, and he needed no more. A mutual friend, a London merchant, told me of the tragic upshot of it all. He was staying at this gentleman's home and preaching every Sunday. Suddenly he broke. The physicians ordered him to stop all work and go to a German watering place. There he died, alone in the midst of strangers, two weeks later. The friend said: "Every summer he came to my home worn out, but he refused to rest. He thought, with his health and vigor, that he could stand anything." But he died at the age of sixty-three, when he should have been in fine trim at eighty.

Unless there is a complete change of work there can be no genuine vacation. The supreme value and importance of our sacred calling make an imperative demand at this point. These words of caution are born out of deep conviction.

v

Another important matter should be spoken about in this connection. The Society for the Prevention of Cruelty to Clergymen ought to investigate the Monday morning programs of the ministers' meetings in

some of our cities. These gatherings are likely to be a weariness to the flesh, a burden to the mind, and an irritant to the soul's peace.

Sunday is a heavy day for the faithful minister. He preaches twice, and the very strength of his spirit, the resources of his inner self, are given forth in these vital messages. He visits the Bible school, holds brief conferences with all manner of people on all sorts of personal subjects, meets committees, makes arrangements for other conferences and committee meetings during the ensuing week, and perhaps conducts an after-meeting at the close of the evening service. Whether he be anaemic or robustious, easy-going or strenuous, he is pretty well "done up" by ten o'clock at night.

Now comes Monday. This at all costs should be observed as a day of rest. And where shall rest be found? Most ministers, like most other folks, follow the line of least resistance in matters which seem non-essential. In cities and their vicinities that line leads their tired feet toward the regular Monday meeting. Now, if they have done their full duty on Sunday they are in no condition for ethical, sociological or theological disquisitions. Profundity is pernicious. Polemics are nerve-racking. Professional "shop-talk," with its introspective probe, promotes morbid self-dissection. Appeals from secretarial orators are demoralizing, and conducive to neurasthenia. The jaded mind needs something light and trifling, gay and sparkling.

I once took a little girl to a ministers' meeting. A

humorist on the staff of one of the city newspapers gave a series of rollicking stories that morning. The reverend auditors laughed till the tears rolled down their cheeks. For years afterwards that little girl begged at intervals to be allowed to attend the ministers' meeting again, for it was the "funniest place" she had ever been in. It certainly was "funny" that morning—clean, clear fun. It was also fitting. It relieved the tension. It rested the mind and prepared it for tackling the trials and burdens of the week.

Tuesday should be a great day. The minister, keen, alert, virile, purposeful, should be in prime condition on Tuesday morning to plunge into his sermon preparation and his other tasks, as the skilled swimmer plunges into the refreshing and invigorating waters. Most ministers are unconscious of the strain of Monday. But they fully realize the unpardonable dullness and mental sluggishness of Tuesday, and vaguely wonder "why it is."

Let joy, a genial good humor, and hearty fellowship be the main elements in a Monday program. Some ministers are depressingly devout and solemnly unctuous on Monday morning. They need to be galvanized into normality. A good laugh may help, or the singing of some college song, or a brisk debate on a superficial theme, or the telling of stories. A ten-mile tramp would accomplish more for a body of ministers, and tone up brain and body in finer shape, than any excellently ordered "effort" by some brother of the cloth.

Ruts and routine are well enough in their way, but

every Monday should be a day of deliverance from their fettering chains, a day of emancipation, an independence day. Preachers have a right to observe the Fourth of July every Monday.

CHAPTER THIRTEEN

CONSCIENCE OR COMPLAISANCE

The complaisant man yields gracefully to the views or wishes, the opinions or the convenience of some other person. He is a polite yielder. He lets things slide to avoid trouble.

How many matters which on the surface seem secondary involve questions of vital import. Above everything else, the good minister watches his step. He is careful about the ordinary things which may suddenly become serious complications. I make no excuse for introducing these commoner elements of the pastoral experience, because they are definitely related to the character building process.

I

Money and conscience, for instance, are not alien to each other. Here there is no room for an easy issue. How often good men who had high ideals of pastoral service and were sincere workers in the service of Christ's kingdom have told me of their financial complications. These have usually been due to their own laxity though they seldom recognized the fact.

There are large numbers of these men to-day, all over our land, who invested their small earnings in

venturesome oil or gold or real estate or what-not, trusting the glittering promises of promoters and hoping for large returns of interest. One would think that the moral faculty would function strongly in such cases, and warn them against wild-cat enterprises. These ministerial gamblers almost always lose. Some of them have even borrowed money in order to secure stock; and for years they will continue to stagger under the burden of disgraceful debt.

In his financial dealing the good minister is absolutely above reproach. Such prosaic affairs as the management of the family budget, indebtedness to local tradesmen and the payment of rent and taxes, are regarded with inflexible conscientiousness. These are large words, but they refer to large and imperative duties. The way of the world is no guide. Complaisance is contemptible. The genially offered "credit account" is a snare and a delusion. Prompt payment of debts and avoidance of speculation, and the strictest honesty are demands of an honorable conscience. He who temporizes imperils the finer elements of his spiritual self.

On the other hand the minister should insist boldly, and especially at the beginning of every new pastorate, that his salary be paid promptly, always on the day that it is due. Complaisance here results in confusion elsewhere. Unless he is treated fairly at this point how can he treat others fairly? It is his duty to make definite demands upon those who have charge of the financial affairs of the church. No man

of like merit and training receives so inadequate a compensation as the minister of Jesus Christ. Even the meanest and stingiest church should at least have the decency to pay its pastor his small stipend with regularity and promptitude. The minister maintains his self-respect, while he prevents discomfort and worry in his own household, when he firmly insists that he shall be treated in this matter with common honesty.

II

The matter of amusements is apt to cause many anxious hours. It has various phases. So large a number of words have been uttered in attempted explication of this problem that it would be a useless task to travel this road again at any length. A few suggestions may have value.

The easiest way is never the best way. The minister who is a coward is a poor creature, quite unworthy of his calling. He must carefully seek positions that are reasonable, and maintain them.

The age is often defined as "pleasure mad." Everybody is anxious for a good time. Tens of thousands of moving-picture houses are crowded day and night. The serenity of a million homes is shattered by the presence of the radio. Theatres, vaudeville exhibitions and shows of every kind have countless devotees. The night clubs and indecent forms of entertainment in the great cities are reproduced in smaller cities and towns, in every state in the Union. Sports are ubiquitous. In the midst of this bewildering

array of amusements the preacher must keep his head.

Two attitudes are typical. One man condemns everything in the way of amusements except those which are puerile and namby-pamby. His blanket indictment seems an instant and easy solution. It solves nothing because it is fanatical and foolish. Another condemns nothing, except extremely vicious forms of amusement. This seems an easy way also. It says placidly: "I believe in allowing perfect liberty of choice. I refuse to be a censor or a meddler. Let each person's conscience decide the difficult question. It is a matter between the individual and God." This attitude not only solves no problem; it is also the way of abominable slackness. It substitutes a convenient nonchalance for a sturdy utterance of convictions. It is the shifty position of the feeble opportunist.

The conscientious minister seeks wisdom from above. He ponders. He prays. He knows well that gay youth, in life's springtime, is captivated by the joy of living. He understands youth's need for physical and social relaxations. He knows also that parents are plunging along in the wake of the children, seeking excitement. Studying the whole situation carefully he becomes a judicious critic and a sane adviser.

Augustus Thomas, the eminent dramatist, said to the Drama Club of Boston: "If a play sends men away from the theatre with a longing for the bar-room, with all their animal instincts aroused, and the women with a longing for decoy and sensual con-

quest, it is a bad play. If a play sends men away from the theatre full of energy, stirred by great impulses, and the women are made to feel charitable, patient and pitying, it is a good play."

The test here given may be applied all along the line. The good minister will fearlessly condemn the sport or pleasure which harms rather than helps. He will encourage games and all forms of amusement which definitely re-create the soul. He will also himself patronize such amusements as are wholesome. The dried up man, the fossilized man, who no longer laughs or romps, who is "too good for human nature's daily food," has cut the ties that bound him to youth and life. He is prematurely aged, even if he be only thirty.

Nearly all out-door amusements may be commended. The open air refreshes the spirit while it drives away morbidness. Many indoor amusements are not healthful. Some definitely encourage abnormal excitations, especially in the realm of sex. Let these be condemned intelligently yet without mercy. Plain words, vigorous and awakening words, even words that scorch and burn, need to be uttered on these subjects. It is no time for prudery. Young people are worldly-wise in these days, and ministers need not fear to speak frankly. In general, a good working maxim is: Follow that which is wholesome. It will do more good, give one more zest of life to take a six-mile walk every evening than to hear almost any play on the boards, or to endure the nerve strain of a bridge party or dance the idle hours away.

III

The minister's home is often a bundle of bothersome questions. The cynosure of all eyes, his wife and children deviate at their peril from the straight and narrow path of formal propriety. This sort of thing is not good for any wife nor for any child. It is one of the unfortunate handicaps of the pastoral office. As a rule there is one problem that does not enter into the scheme of things, however, and that is the problem of race suicide. There are even churches where the minister's family makes up about one half of the pupil enrollment of the Sunday school.

I have said that in olden times two questions were asked concerning the new minister; in point of fact there were three. Can he preach well? Is he a good pastor? How about his wife? The last question perennially persists. As soon as the pastor's wife arrives on the scene she is at the mercy of the searching eyes and whispered comments and criticisms of all and sundry. She is called upon to assume quite serious tasks. She receives a hearty and unanimous election to the honorable position of assistant pastor, without salary, but with full duties. This is still quite the universal custom and expectation, except in some of the larger city churches.

Now here again is the pastor's chance to let conscience triumph over complaisance. It is not necessary to detail the manifold calls of a growing family, and the needs of a home in which there is no servant. As every man has a right to himself so also every

woman, in our day at least. It is particularly true in the home of the minister, who is busy with many things, and usually absent at meetings on several evenings of every week, that the wife and mother should give primary attention to her loved ones. No right can ever supersede that right. The husband and father must defend this right in face of all persuasions and threats.

Meek yielding and mild deference to the selfish wishes of others are out of place. The minister's wife has no bed of roses, at the best; but she must be accorded exactly the same rights and privileges of freedom and self-movement as are regularly given to any other woman of the parish. This is the point at which the kindly pastor becomes adamant; his wife shall at all costs live her own free and beautiful life, and mingle with church activities just as far as she herself finds time and opportunity to do, and no farther.

Numerous books have been written about the minister as a preacher. Has any writer been thoughtful and wise enough to write a book about the minister as a father? I am thinking about that boy of his, and wondering if the father is conscientious enough to make a large place in his life for his boy, and hedge it about, and keep it inviolate. No public office or parish duty should ever be allowed to interfere with his cultivation of the chivalrous devotion of his children.

The child needs the brooding affection and sympathetic care of a mother. Nothing can take the place of that. He needs a teacher's moulding hand in the

building of moral character and the choice of values. He needs the influence and spiritual stimulus of the church during the critical and formative period of adolescence. But the mother, the teacher, and the church cannot supply all his necessities. He needs also a father. Too often, to-day, the father is missing. Too often the pastor's son needs a father.

The boy and the father both live in a masculine world. Feminine exemplars are fair and exquisite, but a boy's dreams and ambitions require a manly incarnation. Boys are natural hero-worshipers. Their characters are largely formed by the characters which they are led to exalt. Themistocles, from a boyhood of useless indolence, suddenly changed his course, becoming a youth of high purpose and splendid valor. When asked the cause of this transformation he replied: "The genius of Miltiades would not suffer me to slumber." The victorious general had become the idol of his dreams; so, following steadily on, he himself became a victorious general.

Blessed is the minister's son who can find a hero worthy of imitation in his own father. There are so many poor and pusillanimous fathers, even within the ranks of those who are spiritual leaders. Happy indeed is that father who has so lived and so wrought that his son finds in him those high principles of manhood which he can study and follow, as the mariner his compass, as the hunter his trained forest guide.

Most fathers are much more critically watched by their boys than they imagine. It is a tremendous re-

sponsibility to be a father. Young eyes are watching, weighing, wondering. Behold, what manner of men we ought to be. The real test of a minister's worth and true manhood comes, not in the midst of his public and pastoral functions; but when he has entered into his own home, and has shut the door, and is alone with the members of his own family. There both he and his dear ones should find their "little bit of Paradise."

The boy needs a father's counsel. The words of a bright boy of sixteen, spoken to his pastor not long ago, are significant: "My father will not help me. He is too busy all the time to bother with me. He is always glad when I succeed but he lets me take my own head for everything." The words were spoken quietly and very sorrowfully. Certainly independence of spirit should be encouraged, but friendly counsel, wisely given, fosters a healthy independence. The minister who is "too busy" with parish duties to take time for frequent and affectionate conferences with his own children is not worthy to be a father.

The boy needs a father's intimate comradeship. One of the most prominent and useful men in America said in my hearing: "When I was a boy I always honored and revered my father. He was kind and good. But I never got close to him. I felt the lack very keenly. When I came to have a family of my own I resolved to make 'pals' of my boys and girls. They look upon me as a sort of big brother. This is one of the greatest joys of my life." Such a relation-

ship is ideal. The qualities of reverence and awesome respect may suffer somewhat, but the quality of heart-to-heart fellowship which is engendered is worth infinitely more. It is impossible to imagine a boy going astray, if his father has made himself a sharer in his deepest feelings and longings.

It was one of Kenelm Chillingly's crotchety theories that each generation is in substance mentally older than the generation preceding it. There is an element of truth here. The boy is father to the man. To his unspoiled and enthusiastic youth the new age belongs. The father needs the influence of that fresh spirit and outlook.

No man can grow old who lives his boy's life along with him. As a boy gains wisdom, strength and judgment so the father renews his faiths, his hopes and his youthful joyousness. It is a heaven-born partnership. It is normal at all points and full of inspiration. It is also gloriously productive and makes for character achievement. A minister's children ought really to be the finest youngsters in the whole community. They will be, if he give his home priority over his parish. His first care is his own household.

IV

A minister's relation to his successor involves delicate and important considerations. It is easy for him to work harm at this point. For a number of years he has been directing the spiritual energies of a company of people. His duties have frequently brought

him into more or less intimate personal fellowship with certain individuals and family groups. His ministry has been a dismal failure unless a few at least of such associations have been formed. When he takes a pastorate elsewhere these old associations are by no means severed. Another man has, however, been called to the pastorate of the church he has left. This new man needs, and ought to have, the undivided loyalty of the entire membership. The former pastor may, and should, remain a true and trusted friend of all his old parishioners, but he must bear clearly in mind the fact that he now ministers to another congregation. He is the responsible head of an entirely distinct group of people. Or, if he has taken no new pastorate, he has none the less definitely resigned the old one. In other words, he has no pastoral relationship whatever in that parish.

These plain statements are easy to understand. They are sufficient to shape a policy. Since the ex-pastor is still a friend he will delight to fulfill the demands of friendship. If a member of his former congregation be sick, and he be near at hand, he will make a friendly call. If a member whom he has known quite intimately should die, he will, if possible, attend the funeral, but as a friend simply. He will give help and counsel on personal matters, as a friend should, if he be specially consulted. In all these matters he is simply acting as any kind-hearted friend would act in like circumstances.

Beyond the limits thus suggested the minister possessed of the finer feelings will hesitate to go. Weddings and funerals are the most prolific source of misunderstanding. It should always be remembered by the ex-pastor that he has no longer any rights, duties or privileges as a pastor, none whatever, in the field from which he has gone. Another man is the chosen leader. People in general ought also to realize this fact. They often fail to do so. Usually, however, they can readily be made to recognize the justice of the case. If the former pastor, resident perhaps some ten or fifty miles away, be asked to officiate at a wedding or funeral he should, in about nine cases out of ten, politely but positively decline to do so. In the tenth case, owing to the absence of the pastor in a distant State, or his serious illness, or other "extenuating circumstances," he may assume the unavoidable duty. Even in such instances he should communicate with the present pastor, if it be possible, in reference to the matter. In all other cases he will urge his former parishioners to show ordinary courtesy toward their own minister. He should refuse, firmly and finally, to encroach upon the rights which he has resigned. Now and then, when his successor adds his invitation to that of the principals in the event, he may render a service, but he should be very careful even then to honor his successor.

One minister, who had accepted a call to a church thirty miles from his former charge, made a public announcement defining his attitude clearly. He said:

“Until you secure a new pastor I shall be glad to come to you, whenever you need me, providing I can do so without interfering with any duties to my new parishioners. After my successor arrives I do not want any of you to call upon me for any sort of pastoral service. It would embarrass both my successor and myself. I ask you to be loyal in this matter, and I know that your affection for me will lead you to comply with my request.” During the three months which followed that minister married seventeen couples in his old charge and attended a good many funerals. Several of the young people said that they had hastened the date of their wedding so that he might perform the ceremony. Whether any of the funerals were due to similar desires on the part of the deceased is not known. After three months, the new pastor having arrived on the field, the people observed faithfully the unwritten contract. The new pastor appreciated fully the courtesy that had been shown, and again and again invited his predecessor to take part in public services and on social occasions, and a warm personal friendship sprang up between the two men which has continued until this day.

In the nature of the case, the members of our churches do not often think of these questions of ministerial courtesy, and hence they often err in entire innocence. Not for the world would these good people treat their pastor discourteously. Mrs. Browning says: “Most people are kind if they only think of it.” A former pastor will have no difficulty

in explaining to his former parishioners their duty in the premises, but some seem slow to do so. Indeed, some pastors seem to be flattered that their services are still desired, and some have been known to proffer their services!

The relations between neighboring pastors in the same city should also be governed by laws of honorable and gracious behavior. To coax away the members of another man's church is despicable. It is usually an unfair procedure for a minister to call upon people who have been attending his services, but whom he knows to be members of a church of the same faith in the same city. If such people have fully decided to change their church affiliations, and express their intention to the pastor, he should give them a hearty welcome, but the initiative should be taken by them, not by him. In all instances where change of membership is contemplated, within the same city or community, the pastor should consult his fellow-pastor and explain the situation. He should also, here as in the cases above considered, be careful not to invade the field of another pastor, in order to officiate at weddings or funerals.

No vocation is so lofty as that of the minister of Jesus Christ. It should never, in any of its offices and functions, condescend to methods which are unethical or in the least degree questionable. The utmost sincerity, the kindest sympathy, the strictest honesty, and that bigness of heart which is always and wholly admirable should characterize every phase of the pastor's relationship with his elect

fellow-laborers in the work and fellowship of the kingdom.

v

One further matter, and a serious one, differentiates the man of conscience from the compromiser. It is that which concerns the discredited fellow-minister. Here the dignity of a divine calling demands that the highest possible ground be taken and maintained. If the minister himself has been guilty of moral wrong he should resign his sacred office. If he know that a fellow-minister has been guilty he should refuse him the use of his pulpit. If the guilty one persist in the exercise of his ministerial calling he should use his influence to have him permanently dis-fellowshipped. These three principles should be more firmly established than the laws of the Medes and Persians.

The American Protestant ministry is an honorable body of strong men. Its standard of character is high. Its moral quality is in general quite beyond reproach. But there are altogether too many exceptions. There is abundant reason for us to stop and consider. In the past men charged with the spiritual direction of our churches, preachers of the pure faith of Christ, who have been guilty of questionable conduct, have usually found it difficult, and in flagrant cases impossible, to gain a hearing in reputable pulpits, and have been obliged to retire from the ministry.

It has often been said in recent years that we have

become less vigorous in this vital matter, and less conscientious than our fathers were. It is much easier than formerly for a minister, discredited in one section of the country, to step into some pulpit a thousand miles away. Even when the sin of the man is known by a few in the district or state to which he goes, easy-going people are likely to say, "He certainly made a great mistake, but he will profit by it and live correctly in future." But does God allow us to be so easy-going in the realm of morals? By such complaisant phrases we stifle our consciences and evade our duty.

Let us look at the matter reasonably. The minister is an ambassador of the King of kings. He represents Jesus Christ. He is entrusted with the holiest task that has ever been entrusted to human hands. A moral breakdown on his part is a serious offense. It dishonors the church and hinders the progress of the kingdom. A minister guilty of immorality has by that act disqualified himself for his high office. If he openly and sincerely repents he ought to be forgiven even as Christ has forgiven us. But what of his future? Is he a fit man to stand in the pulpit as a guide and example to the boys and young men of any congregation? One would think that such a man would gladly seek some humbler sphere of usefulness, and yet a subtle fascination seems to lead the fallen minister to seek again the privileges he has forfeited.

Such men are a great problem. I knew such a man

years ago. He was between fifty and sixty years of age. He was guilty of a moral iniquity but not a crime punishable by the civil law. To a group of ministers and laymen he surrendered his ordination papers, was expelled from his church, and left the city. Within a year he was taken into a prominent church in a neighboring city by a minister who knew all the circumstances. Almost immediately, in the face of many protests, that pastor sent the discredited minister out to preach. Such a man ought forever to be barred from the ministry, and the minister in good standing who foists such a man on an innocent congregation is guilty of a crime against the church, even though he be moved to his action by the tenderest and most fraternal sympathy. It may be difficult in this age of good-natured tolerance to realize as profoundly as we ought the importance of this issue. To keep the church stainless, to permit no lowering of the ministerial standard, to crush iniquity and laxity in high places, to preserve unsullied the brightness of the temple vessels is a paramount duty.

Furthermore, a church that seeks only its own safety and ease by allowing a discredited pastor to slip away quietly, and so gives him opportunity, a wolf in sheep's clothing, to prey upon other flocks, by such acts participates in his sin. Any other church or minister knowing the facts yet permitting this man to exercise his ministry freely, or to preach the gospel from the pulpit condones and covers his sin.

That church or minister is answerable to Almighty God. Credentials or the sanction of the pulpit must not be given to unworthy men. The Christian ministry must inspire respect and honor. The Christian ministry must be kept pure.

CHAPTER FOURTEEN

THE SAVING SENSE

I

The garden of a minister's life grows weeds as well as flowers. The fields he cultivates have tares amongst the wheat. There are thistles that prickle and thorns that scratch. If a man be thin-skinned he will certainly have plenty of unpleasant hours. Things seem so often to go the wrong way. There are nervous days and wakeful nights.

We deal with people who have faults, and faults mean disturbance. Some troubles come to-day and some are fortunately veiled by the mists that hide to-morrow from our view. But they appear in due time. Every church has its full measure of small frictions. It is really amazing how many little misunderstandings can take place amongst a group of two or three hundred people, or five hundred or a thousand, who go in and come out at the front door of the average church. Of course they are all supposed to be candidates for sainthood. Paul boldly referred to some of the quite fallible and somewhat refractory groups of Christians with which he had to deal as "saints." I suppose it was because he loved them so. And the most of them were saintly at times. So with us.

The unsaintliness of some of the saints is enough to drive any shepherd of souls to distraction, if he be lacking in two glorious qualities, each of which is known as "the saving grace." I refer to "the saving grace of common sense and the saving sense of humor." They are apt to go together; yet humor can be more easily cultivated. I often think of the words of John Brown of Haddington to his students in theology: "If you're lackin' grace God will gi'e it to ye; if you're lackin' wisdom I'll do my best to aid ye, but if ye lack common sense may the Lord ha' mercy, for neither he nor I can help ye!"

Father Taylor, who accomplished marvelous results in the conversion of sailors attending his Seaman's Mission in Boston half a century ago, used to say: "Some people think they are saints. If they could see themselves as the just in glory see them they wouldn't dare look a decent devil in the face."

II

An ill-balanced or too impulsive minister may not be able to win common sense as an inalienable gift; but even he can at least learn to be tolerably sensible in ordinary cases. He can train himself to overcome failings which ill befit a preacher of the gospel.

Smugness is one of these. It is a quality admired by certain parishioners who are themselves rather overfed with piety. Probably none of us can accurately define the quality in question but we have seen displays of it often enough. It is a conceited self-satisfaction exploited under the aegis of spiritual

life, but not itself spiritual. Weak souls and soft souls are apt to succumb to it as they tread the pastoral path year after year. It smirks rather than smiles. It prates rather than preaches. It often becomes oily. It is unmanly. The sensible man will resist it as a wile of the devil set for his entanglement.

Nor will the sensible minister allow himself to be feverish or fretful. Only the other day a man of kindly face, a great-hearted disciple, who is doing an immense work in behalf of God and man, was asked how he was able to accomplish so much. He replied: "I try to be sensible; I never allow myself to worry." That was no imperfect or shallow answer. Fretfulness enfeebles the tissues of the soul. The minister who allows himself to be mastered by the many small cares which attend his calling lowers his power of resistance, injures his ability to grapple with great tasks, and endangers his own self-respect and wholesome self-confidence.

I come to a matter concerning which I am exceedingly loath to speak. Yet it is very important that frank words should be spoken concerning this offense. A sensible minister, who is also an honest man of God, will be slow to pass judgment on others. A ministerial gossip is detestable, especially if he set himself up as a caustic critic of the failings of some brother minister. A business man who is not a church member accompanied a ministerial friend, and three friends of the latter who were in the same high calling, on an automobile trip. When he returned he declared that he would never again travel in such com-

pany. "They spent their time in 'talking shop'; and chiefly in discussing their fellow-ministers, whose characters and work they so cheapened by their criticisms and small-talk that I was simply amazed. No more ministers for me!"

Such an experience may seem to be exceptional. It is possibly not good policy to expose any weakness of the craft to which we belong; but those of us who have had a good deal to do with ministers realize how prevalent is this unfortunate habit. Have we not ourselves yielded at times to its lure? Self-respect and brotherly-kindness should alike prevent its presence in the life of a man set apart in God's name for holy ministrations. Do not "run down" your fellow-ministers! Such ill-natured personal censure is unfair. A sincere heart and sterling common sense will eliminate all such tendencies.

A level head, straight vision, and a practical knowledge of men and things go farther in the ministry than anywhere else. Let no man be discouraged, however, for although the sudden acquisition of common sense may be impossible to one who is destitute of the gracious gift, even a modicum of it may be enlarged and developed. So there is hope.

To no discipline can a man apply himself with more satisfying results. It is an admirable achievement for him to keep his poise in the midst of the jealousies, the rivalries and the criticisms which constantly occur in the day-by-day life of a wide-awake modern church, with its many-sided activities. Such an attitude, with a spirit of sweet reasonableness and

a steady refusal to "take sides" or show prejudice in these many minor matters is a sign of strength and will bring harmonious adjustments.

Sometimes a minister may be accused in such cases of lacking force or decision. He may smile at such charges. By keeping himself in leash, and quietly making decisions at the proper moment, he is evincing real strength. The blusterer soon plays himself out. The autocrat is an entire misfit. It is the sane and well-balanced man, whose judgment rules clearly, and whose mind keeps itself out of the tangles and disputes of lesser souls, who conquers these difficulties successfully and steers his ship in the way of definite spiritual progress.

III

Humor is hardly less valuable than common sense. The two usually go hand in hand. The distinction has often been drawn between wit and humor, and it is clearly understood by most people. Wit is a native endowment, a golden gift. It is a keen and lively play of fancy, a glancing ray of sunshine. It cannot be cultivated. Humor is less brilliant, quieter, more human, and it can be wooed and won by patient endeavor. It may be coaxed, as a shy bird, and held in the hand and hidden in the bosom. It is a precious benediction to the hard-ridden minister. It carries him over many a rough experience. It may become a habit of the soul.

In his preaching, but far more in his work as a man amongst men, the minister needs this enlivening

and restorative quality. In Ian Maclaren's "Bonny Briar Bush," Mrs. MacFadyen, expert on preachers and preaching, expresses herself thus concerning the "meenister," Maister Pittengreigh: "He had na mair sense o' humor than an owl, an a' aye heard that a mon wi'out humor sudna be allowed in tae poopit. A' hear that they have nae examination in humor at the college. It's an awfu' want, for it would keep oot mony a dreich body."

Tragedy and comedy are strangely commingled in a pastor's life. As he is sometimes called upon to rush rapidly from a wedding to a funeral, or from a sick-bed to a scene of festivity, so the lights and shadows alternate elsewhere. He so often sees life "in the raw." Sick and dying bodies arouse sorrow, but the most poignant tragedy is the decay and death of a soul. What pastorate is entirely free from such heart-burdening experiences?

Take a single incident to illustrate this truth. It is the story of a soulless miser and his greed. A venerable man used to attend a certain church. He had a pious countenance and a patriarchal beard. He walked with a limp and had a peculiar quaver in his voice. His speeches in prayer meetings were models of humility and plaintive (though very generic) confessions of sins and shortcomings. His pastor used to visit him in his narrow hall bedroom, where there was hardly space enough to kneel down and pray. The church extended charity to him from time to time at his own request.

He fell sick. The church paid his expenses at the

hospital. His only son, a struggling young business man, found this out, and at once assumed all obligations and repaid what had been expended. The father died soon afterwards. A week later a telephone call from the son summoned the pastor to his office down town. Arriving there he found him in a strange condition, dazed and depressed beyond measure. He pointed to three large tin boxes, one of which lay on his desk, and said: "These are my father's papers. I have gone through some of them. Those I have examined are securities worth half a million dollars. At that rate the whole amount will reach two million. I am almost heart-broken." It was a strange remark to make, in view of the fortune that had suddenly come to him.

Then he related the whole story. His father had denied him books, clothes, playthings, in his childhood. He had refused him the education he had longed for, and had put him to work at fourteen. He had taken the boy's earnings. He had begged money from him in his days of business struggle. He had always been harsh and arbitrary. He had deceived him in all things. "Yet I loved him because I thought he was poor and needy. I have done everything for him that I could. And now I find—this!" and he swept his hand across the desk. "I do not want this. He denied me everything I should have had. He made me a slave. His whole life was one of deceit and treachery. It is a fearful thing and I am the most unhappy man in the city."

So do meanness and deceit play partners, and rob

men of their manhood; so do they stultify the growth of natural affection and transform human beings into monsters.

One can find nothing but blank dreariness and agony in such examples of character deterioration in professed Christians. They are horrible not humorous. There is no place for a smile. But these occasions are exceptional. Ordinarily, and especially in the case of such familiar vices as sensitiveness, crossness, pride, pomposity, garrulity and egotism, there is an element of comedy in almost every situation. Both in his preaching and in his mental attitude the minister may take advantage of this fact with profit.

Sin is not only evil and vicious; it is also grotesque and absurd. Why should not the grace of humor be employed to lay bare its grotesqueness and absurdity? Many a sermon whose prosiness might otherwise lull the congregation to sweet slumber has kept them awake and interested by a subtle play of humor or of irony here and there. For people will sometimes grow drowsy even under the sermonizing of a distinguished master of phrases.

Dr. South, the most eloquent pulpit orator of his time, was preaching once before Charles II and the nobles of his court. Seeing that several of his auditors had fallen asleep he paused for a moment in his discourse, and cried out, "Lord Lauderdale! Most honorable Sir! I am sorry to interrupt your repose, but I must beg of you not to snore so loud lest you waken his gracious Majesty!"

Genuine humor is kindly and enlivening. Let us beware of its repulsive caricature, which makes capital of the people's greed for sensation. There is no excuse whatsoever for the buffoonery which mars the strength of some of our pulpits, and even exhibits itself in the choice of outlandish sermon topics. But I am thinking of humor chiefly as an aid to the minister in his dealings with people, as a joyous reëncorement of his inner life. There are so many things in the world that we may richly enjoy if our hearts be attuned to a merry measure. Luther and South and Spurgeon and Beecher and Joseph Parker and Dwight L. Moody owed much of their success to their rare sense of humor and to their keen interest in human beings, with their conceits and foibles and absurdities.

The minister meets all sorts of people. He has every sort of disposition and temperament with which to deal. If he possess tact and patience and a persistent sense of humor, all of which virtues may be gained by fasting and wrestling and prayer, he may accomplish noteworthy results with the human material which is ready to his hand. He may even, as a sculptor, mould very poor stuff, common clay, into the form and features of a hero.

In his first pastorate, before the lapse of many months of service, the minister will have learned that church members are not all or always or altogether seraphic. Possibly he will be shocked to discover a cloven hoof when he expected to find feet "shod with the preparation of the gospel of peace." There are

certain small vices which are intensified in the intimate circle of church fellowship. These smaller vices are by no means harmless; often they are quite Brobdingnagian in their evil influence if they are not dealt with properly.

A rather pompous little man had been chosen as chairman of a committee. The pastor, after conference with him, announced in the printed Sunday calendar a meeting of this committee on a certain evening. At the close of the preaching service on Sunday the good deacon came to the pastor in a quite apoplectic condition of excitement. He had apparently forgotten that he had given his sanction for the meeting on that evening. "I have just spoken to the other men on the committee and called off that meeting which you announced. As I understand it *I* am the chairman. No meeting can be called without my authority. It was certainly a most singular proceeding."

A few hasty words on the pastor's part would have made a breach a mile wide. It was not worth it. The ludicrous character of the situation was delightful. The pastor apologized for his insane act, stroked the feathers the right way, and in five minutes the dear deacon was as sweet and genial as a May morning. Minor crises of this sort are frequently occurring in every parish, and they form an interesting diversion. The pastor injures his self-respect not by yielding good-naturedly in many little things, but by taking these incidents too seriously, and allowing

himself to be annoyed by them or involved in controversy over them.

A layman who was fond of flowers came to the pastor's office one Sunday morning and gave him a red carnation, asking him to wear it while he preached. He did so. He had no desire to do so, but carnations were a secondary matter. Then the layman, having introduced a pleasant custom, came every Sunday on a like errand. So things went on for two or three months. Then along came a letter from a faithful member of the church who recited the painful fact which had just been brought to his notice, that old Mrs. G. was greatly disturbed over the gayety of the pastor's attire. She could not listen to the sermon on account of the carnation. She felt as though she were attending a garden party instead of the sanctuary of the Lord.

Well, there was no occasion for the pastor to say: "I will continue to wear carnations though the heavens fall." He simply said when the layman called the next Sunday with his bright nosegay: "My friend, our game is up. Mrs. G. has interdicted us. It's no go." The layman was ready for battle at once. "It's outrageous," he said, "don't pay attention to her objections. Lots of people like your preaching better because of the flower." "That may be," replied the minister, "but it is not worth contending for. If carnations cause my good sister to be offended I will wear no carnations in the pulpit while the world stands." Are these incidents mere

trifles? It is often his attitude in these trifling incidents which makes or mars a man's success.

There are larger occasions, critical moments, when the pastor needs his accumulated energies to defend his calling and himself.

IV

If I could utter a double challenge and warning to every young minister in our land I would say: "Take your calling more seriously! Do not take yourself so seriously!" There is great need that we look upon our calling as holy, insistent, and tremendously vital. There is need also that we refuse to pamper our conceit by injecting our personalities into the lesser and more paltry incidents and experiences that cling about our ministry.

It is "the little foxes that spoil the vines." It is the minor faults that spoil the ministry of many a man. Good judgment and a sense of humor will keep him the manly master of himself, the captain of his soul, in the midst of muddling confusions. If he take himself too seriously he will fail. Sensitiveness in a minister of the gospel is unpardonable. He must laugh at the insults of lesser men. He must enjoy the sharp criticism of a dried-up deacon or a narrow-minded trustee. He will show his superiority by not asserting his superiority.

With a pathetic interest I remember the ways of a good man in the First Church of Chicago. He had two outstanding traits. He was always doing good. And he was always finding fault. As the years

have increased and the distances have parted us I have come to realize how faithful that man was in the things of the kingdom. But his everlasting complaining made him unpopular. How often I have heard him say, after he had voiced a scathing criticism of some fellow-member of the church, or of myself: "You know, Pastor, I am an Englishman, and I believe in saying just what I think." On one or two occasions I made bold to say: "But is it well to think that way?"

At a deacons' meeting I had pleaded the cause of a young man, sore-tempted, who had gone astray for a little time. Turning upon me, this deacon said: "Pastor, you are always making excuses for everybody!" He was very angry. Had I responded in the same spirit only harm would have come out of it. Seeing the honesty of his attack, but realizing something else that lay beneath it, and moved by a sense of the humor of the situation I laughed heartily, and answered: "My dear friend, you're just saying that to me to bluff it off. Deep down in your heart you're just as sorry for that young man as I am. Now confess it!" Just for a moment he was silent, and then he replied in broken words of deep emotion: "Pastor, you're right. You always are." Humor is akin to pathos, and that circumstance had its pathetic side.

Now I submit that in that case, as in so very many, it is not so much a stern sense of righteousness as a saving sense of humor that brings results. How many blunders have been made because of the

lack of it. How many men have lost their pastorates because of the lack of it. If a minister can keep his temper in check; and if he can smile inwardly and chuckle contentedly at multitudes of incidents that would excite his interference and his active wrath, did he not know the devious workings of the human soul, he can have smooth sailing and a happy time.

The minister of Jesus Christ is always good-naturedly considerate of the frailties of the members of his flock; he is charitable, kindly, affectionate. We are "of the earth earthy." There is so large an admixture of clay in the best compounded of us that we should forbear to condemn our fellow-Christian who, according to our estimate, is not in all respects pure gold.

There is Brother A., for instance. He is so hasty, so often wrong, so difficult to get along with, and at times so exasperating. This may be quite true. Yet after all is said, what a noble fellow he is! He loves his Lord, he serves his church so well, and the choice treasure of the gospel is in his soul. Look steadfastly and think earnestly on these facts, whenever, next November or next January, you are in danger of clashing with him on some minor matter of church business.

Cranky persons are frequently eminent in faithfulness; those who are sensitive are likely to be abundant in thoughtful ministries; the disagreeably plain-spoken are often sun-clear in their honesty of spirit; grouchy saints are often generous. It takes

so many different kinds of people to make a world or a community or a church. Let us not hold ourselves apart from others just because they do not dress as we dress or think as we think. A good deacon, as full of virtues as an egg is of meat, was a coal dealer, with a limited clientele. He remarked once, with quiet humor, that some of his fellow church members always looked the other way when they met him on his wagon, delivering coal. Their pride forgot his many excellences, noticing only that his clothes and hands were grimy. In this dusty, smoky, workaday world we all get more or less soiled and streaked in one way or another. Let us not set ourselves up as speckless fashion plates.

Sanctimoniousness is sinful. The holy tone and the pious whine are symbolic of the self-righteous soul. Heresy hunters are apt to be hypocrites. Busybodies or weaklings are they who seek out faults and shortcomings in other people, and distort or magnify them. Let us not emulate such exemplars.

Let us not grow angry with those people who do not think as we think or feel as we feel. Let us be kindly and smiling and help them all we can, that they by our aid may become nobler in heart and more Christ-like in life.

If the minister and his wife are both human enough to be able to laugh at many of the idiosyncrasies and fallibilities of members of their flock it is a double benediction. They will store up many delightful incidents, and memory will recall them for

their mutual enjoyment as the years go by. Each village has its quaint personalities and odd characters. So with each church.

For instance, we meet with the brother who scolds and the sister who gossips, or perhaps it is the other way round; the prim and formal folks; the strait-laced and over-pious souls who are unctuously desirous that all other souls shall be as flagrantly pious as they suppose themselves to be; the dyspeptic pessimist who bewails the fact that "the church is not now what it used to be" and the gushing optimist who looks upon the pastor as an improved edition of Brooks plus Spurgeon and the choir as an aggregation of angels; the small-sized man who wants to "see this church run in an efficient and business-like way"; the deacon who laments the decline of pentecostal power and the trustee who wants the boys' club shut down because the young imps have broken three chairs and smashed a window; the gentleman who appears on Easter Sunday, compliments the pastor, praises the church, replies to the admiring coterie of friends who surge about him that he intends to come now every Sunday, regularly, "yes, indeed!" and then disappears again until next Easter; the young doctors and lawyers who are eminently religious during the period in which they are building up a clientele amongst the membership and then relapse into a state of innocuous desuetude and practice their religion "in absentia"; the critics, the boasters, the slackers; the dominant ones, the timid ones, the nervous ones; the splenetic, the fa-

natic, the erratic; the pompous usher, the anxious treasurer, the meticulous church clerk; the Sunday-school teacher who can't teach and the young people's leader who can't lead; the chorister with an everlasting chip on his shoulder, and the sexton who devoutly tries to please everybody and succeeds in pleasing nobody and who consequently passes through the equatorial doldrums once or twice every week.

These are not vicious people, nor are they abnormal. They are just the ordinary human stuff of which the world is made. They would be mighty fine people, if it were not for their faults! The most of them really are mighty fine people in spite of their faults. If the minister and his wife take all these folks with terrible earnestness and bewail their shortcomings and failings they will surely have "their work cut out for them," and will carry a heavy burden on their hearts. If they look upon their moods and actions and peculiarities with whimsical good-nature they will have provided themselves with means for harmless fun and continuing joy. They will find in these things not a cause for depression but a sure cure for the "blues."

Besides this, their attitude of mind will enable them to pray for their people more fervently, deal with them more tactfully and help them more definitely to overcome their faults, than if they allowed themselves to be distressed or shocked, or above all if they lost their grip on self-control and became denunciatory or bitter.

CHAPTER FIFTEEN

SIMPLICITY OR COMPLEXITY

I

We live to-day in larger worlds than those in which our fathers dwelt. Barriers have been broken down; horizons have been widened. The realms of science, literature, commerce and industry have immeasurably broadened. Curious inventions carry New York and Chicago into the heart of the humblest hamlet in the land. Isolation is impossible. Motor-cars and telephones, radios and moving-pictures have become instruments of invasion and conquest. They batter down provincialisms. They are adjuncts of immature sophistication. They teach everything that is not worth knowing. Hedges and fences have become old-fashioned. Anyone's open lawn may be crossed to make a quicker transit to the regions beyond. To the modern mind the "Zone of Quiet" indicates a hospital, while the noisy rush and clamor of the streets are a sure sign of life and progress.

These larger worlds in which we have our being may after all be narrower and smaller worlds than those in which our fathers wrought. The measure of

the soul is the true test. Every man is a microcosm. His soul is a universe in miniature. It is not enriched nor enlarged through the influence of materialities. It expands by fellowship with the simplicities, not through the sophistications and superficialities of a raw and roaring civilization.

The soul must be exalted. Its royalty must not be stained or spoiled. The central degeneracy of our times is the cheapening of the soul. Much of our psychology seeks to discount its primacy and to destroy its intrinsic worth as a self-conscious entity by dissolving it into a congeries of fleeting states of consciousness. Much of our theology, fearing to describe anything whatsoever as static and permanent, tends to disparage the immortal character of the individual soul. Much of our social reform work, concentrating upon the physical and external demands, neglects the supremely important needs of the spiritual self. Most of our ordinary living employs itself with a bewildering array of secondary matters.

Christ was always after souls. To him the soul had infinite value. He came from heaven to redeem it. For him it outweighed the whole external universe. The minister of to-day imperils his power and dwarfs his spiritual vision if he fails to honor the prestige of the soul.

In its elemental and eternal greatness the soul is set above the intricacies of the common life of man. In simple trust, in simple-hearted faithfulness, in untroubled patience of spirit, in pure and abiding love the soul that has been baptized into the grace

of Christ exhibits its lofty and divine simplicity. By his personal character and through his persistent influence amongst men the Christian minister is witness to this glorious simplicity.

Quietness in the inner life equips the minister with unseen spiritual resources. The soul abides in strength. The pastor of a small village church confessed recently that he was always under a strain. He stated the matter expressively when he said: "I attend to my work, my people, my daily duties; but my mind seems to be forever darting about rather than resting. Life is so complicated." If this be true in a country town it is doubly true in the whirling vortex of the city. How is it possible to think in the midst of the thundering noises?

The minister moves perforce amongst complexities.

Quick transportation, the dominance of the machine, the growth of great cities, the vast increase of wealth, the raising of the comfort standard, the multiplication of luxuries, the passion for amusements, the growth of societies, clubs and all manner of time-occupying devices threaten the ancient sanctities. The temple has become a shop. The cloisters are banished. We live in the market place.

Yet what avails it if we transform every one of our cities into a desert of stone, a wilderness of streets, a treeless waste, a songless city, where man has willfully destroyed all life except his own, and can no longer hear any echo of his heart's pulsations except in the "chug, chug," of an automobile or the

throb of an iron piston? Let the minister reërect in his own life a stately mansion for his soul!

II

It was said long ago that Saint Martha is the patron saint of American women and Saint Vitus of American men. Worry has been defined as "the great American disease." Worries confuse the soul and destroy simplicity. Certainly the minister, as well as other folks, is apt to be cumbered, nervous, hard-driven. He is so busy living that he has no time to live. Small duties and outward intensities compel him onward. He is as stubble in the blast. How shall he build the fair palace of his soul?

The question becomes crucial: How can this nervous tensity and peace-destroying waste of souls be eliminated? A long personal experience in the midst of the wear and tear of life in great cities may suggest a few remedies, and help a little toward the attainment of that mystical life in Christ which every minister needs to win.

It is well to cultivate the silences. In the midst of the noises and confusions I plead for the silences. Encourage hours of quiet. Keep the body healthy, the mind serene. Laugh away troubling and intrusive suggestions. Think long and happy thoughts. Dwell on God's goodness.

The masterpieces of nature and art, how quiet they are, how they quiet us—the Sphinx on the Egyptian sands, the palace of the Alhambra, the Taj Mahal, the North Cape, Gibraltar, Fujiyama.

So the great spaces of the soul, how full of awe and peace they are! "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Great faiths and mighty purposes are bred in silent hours. While we are musing the fire burns, and the chaff and refuse are consumed. The things that do not matter perish in the presence of the things that are worth while. "And heaven comes down, our waiting souls to greet."

Then the sympathies. The Good Samaritan did not worry; he worked. He worked in the interest of the other man. His heart rejoiced in love. When Christ sent forth the disciples he commanded them to take no scrip in their purse, neither two coats. They were not to be burdened with baggage. Our lives are cluttered and weighted with useless impedimenta. One of the keys to comfortable foreign journeying is to "travel light." This the disciples were told to do.

A friend, who had everything swept away by fire, his house and his belongings, told me that he felt as though a great load had been lifted from his shoulders. He was free of all material agglomerations and accumulations. He could breathe the air of liberty! But the disciples were not only to "travel light," they were to carry with them priceless treasures; not material possessions, but spiritual riches, such as hearty sympathies, messages of awakening

fervor, ministries to needy souls. No wonder they returned to the Master "with great joy."

Then the serenities. Unless we are very wise life for us in these modern days becomes involved and intricate. These complications bring cares of all kinds. At every risk we must extricate ourselves. In the strength of a whole-souled devotion to Jesus Christ and his gospel we must live largely in the realm of quiet kindnesses, of steady ambitions, of affectionate friendships.

Under Christ's guidance we can develop a good heart, a clear conscience, a sound faith in a loving Father, and a wholesome common sense. These things are not ornamental, but they are the essentials of a peaceful mind, a tranquil spirit and true happiness.

Above all we should commune with the spiritualities. Prayer and faith will drive the demons of worry and confusion into the outer darkness and keep them there. The whole wonderful secret is disclosed by the Master on the last night of his earthly life: "Let not your heart be troubled. Believe in God; believe also in me." There it is! Those few words are the conclusion of the whole matter; they are sublime. Let not your hearts be full of trouble, let your hearts be full of faith. Faith-filled hearts make cares and anxieties utterly impossible.

Prayer is needed and yet more prayer; fervent, effectual. Faith is needed and yet more faith, profound, victorious. Prayer and faith are unifying forces. They are vital and vitalizing. Cares and fears and frettings and forebodings are divisive forces.

They tear the soul. Prayer unifies and uplifts. Faith unifies and conquers.

In Jesus Christ the ideal is reached. He sought the silences and was often alone with God. He exercised the sympathies of a divine Saviour, wide as the world in infinite compassion. His life, in the midst of perplexities, was as clear and shining as the dewdrop on a gracious flower. His person and his words were transfigured by the glory of the spiritual. So the divine imprint of his own character and example is stamped upon the promise: "Peace I leave with you. My peace I give unto you. Not as the world giveth give I unto you."

III

By his words also, as he breaks to his people the bread of life, "the servant of God does not strive nor cry." Here as well as in his personal character and tastes and habits he is an apostle of the simplicities. For so long a time that the memory of man runneth not to the contrary he has been told by everybody who knows nothing about the matter that he must "preach the simple gospel." The daily newspapers, in pious editorials, never cease to play upon this string; and are not these newspapers the last word in sapience, and undigested secular wisdom?

What does it mean to "preach the simple gospel"? There is no standard recipe. Spurgeon preached the simple gospel. So did Thomas Guthrie. So did Morley Puncheon. So did Phillips Brooks. So did Russell H. Conwell. So did J. B. Hawthorne.

Yet their manners and methods were as wide as the poles asunder.

To preach the simple gospel is to interpret Christ so that human souls shall be regenerated. And that simplicity requires the hardest work and the most earnest prayer that can be employed in any sacred task. No two men are alike. Nor can they be. Nor should they be. Each minister must interpret Christ in his own way, according to his own peculiar personal nature. Each must preach the Christ of his own experience. This takes toil and thought and meditation. The simplicity that eventuates is born of the Holy Spirit. It is a simplicity that is sublime.

The people do profoundly need the simple gospel of God's grace. Most people are undeveloped in their religious thinking. Men and women they are elsewhere but little children here. They are also unconscious of their religious needs. They have a vague uneasiness like that of a bodily pain which cannot be located. Some of these people come together in a morning congregation. Although their expectancies may have been balked many times they are still persistently expectant that some good may come to them through the medium of the public service. What shall the preacher say that may give needed stimulus or provide practical help? This is indeed a problem.

The ordinary congregation of ordinary persons is a difficult crowd to address. Unfortunately the minister does not always think so. One trouble is that what their outward senses want their inner

selves do not need. The minister may give them eloquence and their senses are satisfied. They come about him afterwards and utter words of sincere praise. He carefully prepared that sermon and it has been quite a masterpiece. The people really did not hear much of what he said. They are carrying home with them nothing precious to ponder over. But they were charmed by his poses, his poise, his literary quotations, his mastery of words and especially his impressive peroration. All was in the minister's best manner. "You struck twelve to-day, all right, Pastor;" so say the jaded business man, the school-teacher, and the youthful milliner who has recently opened a shop on Main Street and joined the First Church.

The fancy is tickled, the senses are satisfied, but the inner need is not met. The waters of the great deep have not called to the waters of the great deep. Soul has not spoken to soul. At the close of the sermon there may be a dozen persons anxious to join that minister's church. And they do join. Oratory still wins its rewards. But has the kingdom been advanced? Not one iota. And have those joining members been regenerated? By no means. They have just joined the church!

Another preacher may not study the ways and means of eloquence. He specializes in doctrinal moods and tenses. He might be described as a fervid theological ranter. He uses fluently and often high-sounding technical terms which have been familiar

to him since seminary days, but which mean little or nothing to the lay mind. The man in the pew should be addressed in simple, homely words, that will reach him where he lives and lift him to a higher plane.

Many preachers have had an experience which gives emphasis to all this. Within the past few years several of them have related this experience in my hearing in much the same language. They have said: "Lately I have been preaching a short sermon once a week (or once a month) to children. I give it just before my regular sermon, and do you know, my people tell me that they like my children's sermons better than they do my regular ones. Now, what do you think of that?" Well, my thoughts were these, and I said so: "In your children's sermons you try to be simple, understandable, brief, direct. You wouldn't for the life of you mix up any technical words or phrases with your statement or appeal. You probably use some pointed illustrations and apply them at once to daily life, yet your message is full of the gospel. That is what holds the attention of the children; and that is what helps the adults also."

The adult mind is singularly childlike, when it comes to matters of religion and things of the soul. When the minister fully realizes this he has another lesson in simplicity to learn. These grown-up children must be taught. By the wise method of "line upon line, precept upon precept, here a little and there a little," their minds can be led along until the deeper principles are wrought into their lives and

thoughts. It is by way of the simplicities that we attain the sublimities.

Simple words in ordinary contacts are also greatly needed. The minister must never be ministerial if he desires to win the young people—or anybody else. Amid all the world's complexities folks in general are still charmed, and I believe more than ever charmed, by the sweet simplicities of honest speech. Cant phrases that roll off the preacher's tongue are not simple. They rarely reach any need or do any good whatsoever.

A man was greatly interested in religious things. His wife was a Christian and he went to church with her. He was introduced to the new minister on the street, and the zealous pastor said at once: "Have you got under the blood, my brother?" The man was somewhat shocked. He did not know just what was meant. He was repelled by the abrupt question, and for the four years of that minister's "incumbency" did not enter the church. The next minister, warned by the man's wife, was more tactful, with the result that the man underwent a definite religious experience and became one of the strongest working members of the church. He was thoroughly converted, and his conversion meant immediate action and continued effort in behalf of others in Christ's name.

The message of the Master speaks to the souls of humble folks and children, and to all men's souls, because it is so limpid in its clear simplicity. Men who keep close to the Book and saturate themselves

with its teachings are usually men of simple speech. With kindly glance at a promising young man who had been brought to him Christ said: "When thou wast under the fig-tree, I saw thee"; and those words of affectionate sympathy bound the hearts of the man and the Master together at once and forever. "I have met you before, my friend, though you did not know it, and I understand your need, just you and I understand it, and I want to help you." That was what the words really said to the soul of Nathanael.

A straight and simple style in public speech; direct and homely words and attitudes in ordinary fellowships, and a life of honest and genuine graciousness are possibilities for every follower of him, who was the friend of the publicans, the comrade of children and the Saviour of the ignorant and helpless.

IV

Although we often speak glibly of the simple gospel few of us fully comprehend how very simple the essentialities really are. Let us think about this for a moment or two.

The truths and mysteries of the gospel are "hidden from the wise and prudent and revealed unto babes." The central principle of Christianity is exhibited in the simplest language.

This central principle is the vital question of Christ's death for us and of our acceptance of him as Saviour. Here is the very inner heart of Christianity.

It is expressed in two short sentences: "Christ died for us" and "Believe in the Lord Jesus Christ and thou shalt be saved." For the Christian all faith, all life, all conduct gather about these two simple sentences. Christ's part in the transaction is described and emphasized throughout the entire New Testament. Our part is indicated as consisting of three direct and simple acts.

We come to Christ as repentant sinners. Every normal person is conscious of sin. Every true-hearted person is anxious to be rid of this burden of sin if he can find a way. Christ provides the way. We come to Christ also as suppliants for the benediction of his grace. We come believing in him as a friend and Saviour. We come not to a stern judge but to a sympathetic friend. A judge is an abstraction. He represents law and judgment; he is clothed with the authority of rules, procedures, and precedents. But Christ is a divine friend, full of compassion, forgiving to the uttermost.

We come to Christ also as obedient disciples ready to do what he commands, to follow where he leads. So our first act is to obey him by public confession and baptism. This outer obedience, the obedience of the lips and the obedience of the body, is a sign of inner obedience, which is to be loyal and life-long.

Now what do we receive in thus coming to Christ? We receive many blessings, but they group themselves in general as follows. We receive free forgiveness of sin, and the gift of the Holy Spirit to guide

us in all our ways. We receive, not the beginning of the extinction of life, as one great religion teaches, but the beginning of the fullness of life. "I am come that ye might have life and that ye might have it more abundantly." We may best express the significance of this gift in the words of Paul: "The life that I now live I live by the faith of the Son of God." That single-hearted faith affects every part of our many-sided life and controls it.

We receive with this fullness of life the attendant graces and virtues, such as the grace of inward peace, and the virtue of love; the grace of thankfulness and the virtue of purity; the grace of perseverance and the virtue of temperance. These gifts not only beautify but empower our lives.

We receive also, with fullness of life, and with its virtues and graces, a commission for service. Every Christian is a representative of Christ, an ambassador for Christ. As we exercise this gift for Christly service, all the other gifts are enhanced. Virtues and graces shine more brightly; life becomes fuller and richer. The Holy Spirit wins a completer control over the human spirit.

The entire appeal of the gospel is for simple faith and Christian character. Who is a Christian? The man who believes and loves and follows Jesus Christ. It is not a matter of outer words; it is a matter of inner faith. We have words enough—too many words by far. We need the Christly love, the heavenly hope, the overcoming faith.

May we not find in this brief explication of the sovereign essentialities of the gospel, a clue to the character of our own ministry, as it should be exercised in the midst of our intricate modern civilization?

PART IV

IDEALS

CHAPTER SIXTEEN

HOW ABOUT EDUCATION?

Within the last fifty years the educational revolution has brought to pass a new day for the school. Some of the definitions of education reveal the significance of the new attitude.

Herbert Spencer speaks of education as "the preparation for complete living"; Dr. N. M. Butler as "the gradual adjustment to the spiritual possessions of the race"; another educator as "the fertilizing and cultivating of the mind"; and still another as "the development of personality." Not one of these definitions contradicts any of the others. They may indeed be combined. We may say that education seeks the full development of the individual personality, through the fertilizing and cultivating of the mind, thus securing gradual adjustment to the spiritual possessions of the race, and completeness of life in all its contacts and relationships.

Unfortunately the more mechanical methods of earlier days persist in much of our religious training. The church is apt to move last in matters of popular reform. How may the ministry so relate itself to modern education as to secure effective results within the domain of the ethical and spiritual?

This is one of the most serious problems amongst all those which we have set ourselves to consider, as it is one of the most urgent problems in the life of every minister.

I

It is well to begin a constructive critique with a consideration of the ministry itself. How much education does a minister need? He needs just as much of an education as he can possibly get, or as much as he can interpret in terms of fruitful living, to his people and to the world. He should be forever a learner and a thinker, that he may prove himself an ever more efficient worker in the things of the kingdom.

A complete preliminary training in college and seminary is in our day a matter of vital importance. The demands of the church, the challenge of the world, and his own self-respect urge such a preparation. How far these courses will go in educating him depends upon the character of the college, the seminary, and the man himself. They should at least teach him four of the elements of a real education: to think straight; to organize his thinking; to think to conclusions; and to translate thought into activity for the benefit of society. They should also enable him to grasp the significance of social and spiritual values, and render him spiritually and socially dynamic.

The need for such a type of ministry is imperative. Yet these processes are merely formative. They con-

stitute a propaedeutic, and little more; they secure a mastery of self as a preliminary to the mastership of life. The man must go forward!

“Beyond this hilltop others rise,
Like ladder-rungs, to loftier skies . . .
Till who dare say, ere night descend,
There can be, ever, such thing as end.”

If a man has finished his education, his own finish is in sight. In the normal order education continues, though under altered forms, throughout life. The minister especially must develop regular habits and definite methods of study. He must keep alive his early passion to know, and to grow, and to give to others the products of his knowledge and growth.

Above all, mindful ever of his high calling, as he wins the larger freedom, the broader knowledge, and the richer life, he must constantly bring his learning to the test and service of spiritual truth, centering that truth in Christ. Carefully he needs to distinguish between Christian truth and its many human interpretations, and so come to independent conclusions and convictions. The ministry is no place for parrots or mummers or mimics or sycophants or sheep.

Further, does the minister keep himself conversant with the current movements of thought? I do not mean that he should give more than a few minutes a day to the perusal of the newspapers, with their crime-and-adultery records; heaven help him if he does! I mean that he should read journals and books

that deal with living themes, and study both sides of pressing problems. Is he fair? Does he keep his mental poise and exercise sane judgment? Is he unfettered, keen, constructive in relation to ethical, social and political issues? He, of all men, should secure a complete orientation of any subject he approaches.

It is far more easy than we sometimes guess to become slaves to the dreary conservatism, the smug conventionality, of many an ordinary American congregation. It is usually an unconscious process, but it is perilous to free and vigorous thinking. It is easy, too easy, to slip into intellectual ruts, to assent without thought to parochial or denominational or theological opinion. Lord Byron once said: "I always agree with the last man I hear speak, in public discussion." It is easy to conform; but we are non-conformists. Let us preserve an open mind at all costs.

The educated minister will bow neither to the idols of the forum nor to those of the temple. He will "keep his head." There is prevalent to-day a growth of religious fads, a distortion of essential truths, a failure to read the spiritual signs of the times, a disposition to petrify truths in the form of propositions. All of this comes from prejudice, or from feeble and one-sided thinking.

To denounce as "infidels" or as "moss-backs" those who disagree with us may not be intended as a vicious slander; it may simply mean that the accuser is intellectually asymmetrical, ill-developed, and

perhaps lacking in wholesome appreciation of moral values.

This is not to say that we do not need impassioned defenders of the truth. We do. And we need whole-hearted interpreters and revealers of the truth still more.

II

It is required that our modern ministry be not only educated but educative. Every minister has the opportunity for intensive education within his own parish. The task is difficult. It makes a heavy demand upon time and energy, but it is primary and unescapable. It is doubly difficult because of the absence of that outward authority which the public school teacher possesses, and because of the lack, in the ordinary congregation, of any great number of people who are competent helpers, apt to teach and willing to serve. A measure of success, however, is sure to wait upon intelligent leadership.

Never before in the history of civilized peoples, except in France during the last century, has religion been so completely divorced from education as in the public schools and colleges of America at the present time. The results in France may be seen by the study of a recent census, which included religious statistics. According to this, out of a population of less than forty millions, nearly thirty millions announced themselves as skeptics, agnostics, infidels or "without religion."

In America similar results may be expected unless

the home and the church assume their obviously plain duty. The separation between education and religion in our country did not come from secular hostility to the church, but from three important conditions.

First, groups of Christian people, zealous for liberty, insisted upon the complete separation of church and state. This democratic principle, embedded in our Constitution, is accordant with the modern ideal of full liberty of conscience. Second, revolt against the methods of churchly instruction, dogmatic and autocratic, employed through the centuries in European countries, caused a demand for complete elimination of every sort of religious teaching in the schools. Third, the influence of science and philosophy played its part. The rationalist, positivist, and evolutionist alike opposed any admixture of dogmatic religious teaching with the educational discipline. The development of exact scientific methods clamored also for entire intellectual freedom.

So the education of the American boy and girl is definitely secular. In other words, the pupil learns nothing about those matters which are of supreme value, and which are the strongest bulwarks of efficient living. Even ethical training, education in practical morals, is alarmingly disregarded. This is inevitable since it is religion which gives to morality its sanctions, which imparts to it life and warmth and power.

See then what a tremendous weight of responsibility rests upon the home and the church! The home

has hardly begun to realize the seriousness of the situation. The ministers of religion are slowly coming to recognize the fact that to them and to their churches is committed a mighty educational task, the training of the youth of a nation in morals and religion.

Religious education involves certain elements that are excluded from the program of general education:

First, the control and direction of the emotional principle. This is theoretically allowed for in the general educational process, but it is always made subsidiary to the formal mental discipline, and usually neglected altogether. Yet modern psychology assigns an influential place to the life of the feelings. It is chiefly through our emotional nature that we arrive at reality of any kind. In religion it is a dominant factor.

Second, the fact of Revelation, which no form of ordinary education supplies. Education seeks to secure complete adjustment to the environment. We may accept this familiar definition within the religious sphere; but we insist that the term environment must here be widened to include God, the spiritual world, the supernatural. Further, it is only by means of this larger adjustment to a divine environment that completeness of life can be reached, or the true education of the person be achieved.

Third, the perfect Personality. Religion presents here the highest possible ideal, with the possibility of fellowship with him as an active working principle. Faith in this Person becomes regulative of all our

thinking and determinative of our attitude toward the totality of our environment.

Fourth, the new Spirit. This is a personal and Holy Spirit, given not through teachers or by intellectual growth, but directly by God himself. This spirit is a source of measureless inspiration, and of practical guidance in the path to the highest values.

Religious education, therefore, in all of its phases, is of more importance, and possesses intrinsically greater worth, than so-called secular education, because it allows for and utilizes these four great principles. Therein also lies its superior opportunity. By careful educational methods in the Sunday school, by the conduct of special classes, and by the general attitude of his life and leadership, the minister should emphasize these principles. So will he reinforce the ministry of the Word, and give fresh utterance, in modern times, to the challenge of that Word.

The minister has also a sacred opportunity, by virtue of his office, to inspire individual lives with an interest in those living principles which underly the work of religious education. The personal, cultural friendship of a pastor with the youth of his parish, as individuals, has an inestimable influence for good. Too many of us spend too much of our time in ineffective busy-ness. This business with youth is "Big Business."

Educative work may also be done through the medium of preaching. The difficulty is that the minister faces people of every sort, in every stage of

mental and spiritual growth. This makes teaching through preaching a hard job. Yet real preaching is teaching, and this teaching allows for inspirations which have excellent educational value. The preacher has an advantage in the fact that he appeals to the profounder ranges of personality, which the ordinary teacher rarely reaches.

III

The minister has thus his duty as an educator; but he should also be an educationalist, versed in the theory and practice of education, and advocating its aims and principles in general ways. To a man of studious habits there are few subjects more engaging than that which relates to the history, the psychology, and the modern developments of education. He will not read far into the literature of recent educational movements before he will discover that many of its ideals, processes and methods have a positive religious value. Let me mention some of these.

First, in the sphere of *ideals*. Modern education affirms the independent vitality and personality of the human being. The determining forces are personal. The pupil is an active person, not a thing to be objectively influenced. The aim is to secure a complete life. All values go back ultimately to the riches of some personal life. The Christian religion agrees heartily with this view, simply adding the statement that the true riches are found in the divine Person, and that completeness of life is only attainable through fellowship with him, for "in him was

life, and the life was the light of men," and "in him are hid all treasures of wisdom and knowledge."

Growing out of this affirmation is its corollary that efficient educational processes are based on the supreme worth of the individual. This accords with Christ's question: "What shall it profit a man if he shall gain the whole world and lose his own life?" God so exalted the person that he gave his Son, that whosoever—whatsoever person—believeth in him shall have everlasting life.

Following directly from these two principles is the dictum that education must impart vital truth in a personal way. It trains the inner self. It is not the chauffeur, directing the engine from without, but the electric energy, arousing vitality and power in the engine itself. Religion sees in this fact an analogy to the spirit-inflaming message of the Great Teacher, as compared with the formal and external methods of pharisaic teachers.

As to tendencies, the ideal of modern education is in the direction of the true, the beautiful and the good. Truth is the ideal of the intellect; beauty of the emotional nature, seeking harmony and symmetry; goodness of the volitional nature, seeking moral sanctions. With these the Christian religion has no quarrel; it merely combines this trinity in the inclusive unity of Christlikeness. Christ reveals the Father, whose thought is truth, whose love is beauty, and whose will is goodness.

Then as to *processes*. To education's strenuous emphasis upon child study and the dignity of child-

hood religion adds: "Except ye receive the kingdom as a little child ye shall not enter therein," and "of such is the kingdom of heaven." Also, in accord with the educational thought of our time, religion cries: "Train up the child in the way he should go," not "in the way somebody else has gone."

Modern processes also seek the correlative development of all parts of the nature. Paul had surely the same outlook when he prayed "that your whole body and soul and spirit be preserved blameless."

The pedagogical maxim that ideas must constantly be translated into actions, or they are useless, even harmful, is sound religion. Such phrases as "be ye doers of the Word and not hearers only," "by their fruits ye shall know them" and "faith without works is dead" embody the same idea. Preaching, prayer services and "public meeting religion" are "tinkling cymbals" unless they issue in productive deeds.

Modern education seeks to deepen knowledge into concepts and convictions. It fits for rational living, and this depends on the formation of general concepts. In religion this opens to us the whole realm of doctrine. We are to leave the perceptive stages of the "mint and anise and cumin," advancing to the conceptual stages of "righteousness, temperance and judgment." We are to "leave the first principles" and go on to self-perfecting. We are to grasp the divine concepts of eternal love, redemptive mercy, and a transfigured life. So we fit ourselves not only for rational but for spiritual living.

Further as to the matter of *methods*. Take the educational method of procedure from the concrete to the abstract. This is strikingly illustrated in the simple nature parables and life parable of Christ, each of which carries some world-moving principle in its bosom. How crystalline is our Master's teaching! Yet how quickly the pictured story leads us home to the elementals and the profundities! How different were the didactic and scholastic methods of the church during many centuries.

The method of constant stimulus to self-expression and so to self-development emphasizes a free self-activity, leading the pupil by spontaneous and self-initiated acts to deeper self-disclosures. So personality is strengthened. Religion likewise counsels freedom through the exercise of self-direction. Thus come knowledge of moral distinctions, a wiser and fuller use of the will, and an ever nearer approach to the Christ-ideas, under the tutelage of the Spirit. "The spirit of life in Christ Jesus hath made us free from the law of sin and death," and this freedom confers boundless opportunity for self-expression and self-development.

So the method of adaptation to environment. Here the principle of fellowship emerges; it lies as a formative influence at the beginning of all good habits. In religion as nowhere else we learn that we are social beings, and that our choices and our adjustments go far in determining character. "Evil companionships corrupt good morals." "Learn of me," says the Master, and in adaptation to the

Christlike environment we reach the perfectly adjusted life.

Akin to this is the method of stimulus through suggestion and example. Biography is everywhere emphasized in the schools to-day; so the elements of achieving character are made clear. Youth is imitative. In a growing religious experience similar stimuli are needed. The Bible is a bundle of vivid biographies, a precious collection of life sketches, bearing their messages of warning or of inspiration.

At every important point, then, in its ideals, processes and methods, modern education is fitted to be a sturdy aid to the work of the ministry and church. An understanding of educational theory and practice may be made a tremendous reënforcement to the educational and religious activities of our church organizations.

It should be added, as a bit of personal testimony, that no experience has been of more eminent value, in the ministry of the gospel, than that of very close contact, for a period of seventeen years, with public school and collegiate education in the Middle West, involving constant appearances before audiences at high schools, normal schools, colleges, teachers' institutes, associations and clubs; and innumerable discussions with the teachers themselves of all sorts of educational problems. Such experience is of real value to a growing minister.

Our modern education has its faults. Chief among these is the tendency to ignore life's highest aims. So intently is the child himself studied, so exclusively

are the two matters of self-expression and adjustment to environment considered, that the loftier ends of education, and the struggle toward character achievement are apt to be neglected. Here again, however, the minister has his chance. The ministry and the church must remedy these faults.

There has never been such a golden opportunity as there is to-day for the true minister of Jesus Christ in the path of aggressive and inspiring educational leadership.

CHAPTER SEVENTEEN

BEING A PERSON

I

Personality is the steepest, airiest summit to which creation climbs in its process of attainment. What do we mean by personality? It is wholly a matter of life, and of the highest life. It does not concern itself with any power or group of powers belonging to the man; but with the man himself in the totality of his being and relationships. It involves his standards of truth, his wells of emotion, his high towers of choice and self-direction. More than this, the true conception of personality affirms man's unity, his freedom, his indestructible identity, his dignity in relation to the world-order, his inherent worth, and his illimitable ethical and spiritual possibilities.

The conception of personality is central. Know a man's estimate of its values, and you know the man. His attitude toward fundamental verities, the world, the soul and God, can be accurately judged. His practical outlook can be quite definitely fixed. Personality is sacred. It is man's deepest self, his ego-hood. Individuality is particular; it differentiates. Personality integrates while it differentiates; it implies a fellowship with the divine. Every man possesses some element of the divine. Insofar as he shares

the divine life, insofar as he reflects God, he is a Person.

That personality has been given a central place in modern philosophic thought is a fact of vast significance for Christianity, for the gospel affirmed this centrality in the beginning. The progress of philosophy in this direction has been characterized by three stages: The growing recognition of the primacy of mind in the seventeenth century; Kant's argument for the constructive activity of the mind; and the development of the psychological emphasis since Schleiermacher. The tendency throughout has been to give increasing prominence to the higher values of personality and the intrinsic worth of man. The practical bearing of these facts should not be missed by the modern minister. It is imperative that he should labor to develop and enrich his own personal self. His growth should be in the direction of self-realization and self-impartation. That is, he should become a greater and greater person and he should give himself more and more freely to others. Both in inner and outer relationships there should be constant increase.

II

All pastoral experience must be ultimately interpreted in terms of personality. All pastoral work expresses itself, and reaches its fruition in a fellowship of person with person. The personal factor is supremely important; all other elements and interests

are subordinate. In his preaching, in his distinctly pastoral office, and in his service to the community the true minister of Jesus Christ is fundamentally concerned with the reconstruction of human souls, the regeneration of human personalities in accordance with the Christly pattern. It follows, necessarily, that this interpreter of personal values must seek for himself the development of a vital and vigorous personality. Let us therefore consider first the pastor's personal ideals regarding his work and second his personal development in relation to the achievement of those ideals.

The minister should "know himself." Socrates' maxim is not yet outworn. He should know his strengths and his weaknesses. He should be capable of self-control and a self-directing vigor. He should understand clearly the character of the calling that he has chosen, his personal relations to the ideals which that calling represents and his personal obligations to the group of men and women who have summoned him to be their leader. When he has grasped the significance of these relationships he should put his mind, his heart and his will in training for his task.

The minister must realize the profound significance of his calling. Successful pastoral experience depends upon the possession of a clear conception of the function of the Christian ministry. Every true minister has stood in dumbness and awe in the presence of his life-work. He would fain hide his face in

his hands and his hands in the dust, and cry, "Unclean! Unclean!"

If he do not know the trembling hand as he writes, the eager yet very humble spirit as he ponders his message, the praying, agonizing heart, "Oh, God, for power to perform this holy task!" as he studies and prepares himself for the proclamation of the everlasting gospel, it is difficult to see how his preaching can ever become effective. If he have not lain awake at night in mingled joy and dread at the bare thought that fifty or five hundred people would the next morning look up to him with earnest and expectant faces, for comfort and instruction, then his preaching, however brilliant or scholarly it may be, can hardly be effective. If he have not felt the burden of souls within him, if he have not shared with brotherly sympathy the cares, the griefs and the perils of his people, his pastoral labors can be little more than the routine duties of a profession which secures him a livelihood.

It has been said that Beethoven brought angels down from heaven while Mozart lifted mortals up to God. Christ brings God down and lifts man up—and the minister is Christ's ambassador. This, then, is his calling, to be a channel of the divine love for man, and a bearer of the message of human need to the courts of the Father in Heaven. The persistent purpose of all virile ministry is to raise men out of the bondage of sin and dwarfhood, and to set them in the fine and spacious air and light of the free-born children of God.

Is not this a splendid challenge to manhood? No man who thinks lightly of sin can be a true prophet. No man who believes that there can be any substitute for Christ's redemption can achieve the highest spiritual ends. No man, who does not realize the divineness of his call, the sacredness of his office, the majesty of his message and the unique importance of his mission, and who is not willing, on these terms, to fling himself, body and intellect, heart and soul and will, into the conflict of holiness against sin, is worthy to take that high office of trust which Christ bestows upon his ministers.

III

Turning from the ideal to the practical side of things the same necessity emerges. There is a tendency in many quarters to discount the work of the ministry. This is an age of business and ministers are supposed to be utterly lacking in business ability. This is a pleasure-loving age and ministers represent to many people all that is solemn and joy-killing. This is an age delighting in novelties and the minister is too generally regarded as an apostle of ways that are worn-out and doctrines long since deceased.

It lies with the minister himself to show the falsity of this estimate. He cannot do it so much by assertion or argument as he can by attitude and life. His attitude should be that of a man possessed by the power of a great conviction. His life should be one of

loving sympathy and steady growth in personal power.

There is a great work just ahead, for the Protestant Christian ministry, such a work as it has never yet faced. But its forces must, in the immediate future be mightily increased, in refinement, in direction of energy and in downright effectiveness.

There will be, there is now, such a call for spiritual leadership as the world has never known. Not the physical leadership of militarism which plunges nations into the night of tears and agony and blood; not mere intellectual leadership which cheats men of the deeper insight while it glorifies the zest for scholarship; but the spiritual leadership of Christly men, revealers of the higher righteousness, will be the insistent demand of the day that is already dawning. The sin-sick heart of humanity, world-weary and despairing, is even now crying out for these men of hope and courage, who have bathed their faces in the sunlight of heaven and shall bless men with their radiant message.

Some such leadership is inevitable. It will be lamentable if the ministers of Christ are less responsive to this call than Christian Association secretaries, social service workers and the apostles of reform crusades. It will be scandalous if the scepter of acknowledged leadership is wrested from the hands of the church's ministry by the fiery prophets of a secular fellowship, by the apostles of socialism, syndicalism or the brotherhood of labor.

Timothy Titcomb says that "the Flutterbudgets

are a numerous family in America." The minister is too frequently a prominent member of that family. The passion for incessant action, for the frittering away of soul-values in a thousand little things sometimes becomes a morbid urge. There is always a temptation, as I have declared before in these lectures, to substitute a busy running about for a severe application of the mind to intense study of great themes. Such substitution may salve the conscience but it is disastrous to growth. Many a minister has spoiled himself by living in the realm of the senses while the eternal elements, the perennial values have been atrophied. We love to be "on the go." But the highest duty of the minister is to enlarge the habitation of his soul. At all risks the inner self must thrive.

The attainment of fullness of life depends upon the possession of a large reserve of selfhood. The ordinary happenings, the facts and events, and all our daily sayings and doings, belong to life's foregrounds. We dwell in the foregrounds and in the middle distances. But, as someone has said, a life, like a picture, must have a background, else it is "stale, flat and unprofitable."

A man may forget many things; but even though his artistic sense be rudimentary, he can hardly forget his first view of a snow-crowned, sun-touched mountain summit. An Alpine village may be pleasant and pretty and picturesque, but it is very much like any other village, until our eyes are lifted up to the everlasting hills beyond. Then it is sublime! And

how the vision steadies us! So one life is about like any other life, unless there be a background to it. Backgrounds of principle, of emotion, of religious faith, give richness and poise and symmetry.

The importance of these matters can hardly be overestimated. A productive pastoral experience is impossible without these personal elements. They are underlying regulative principles which color and influence in permanent fashion all public and private ministrations.

These principles, loyalties, convictions, and broad outlooks on life cannot be won lightly or easily. With diligence the minister must cultivate his own soul, that he may be more worthy of his exalted calling, more fully capable of the sacrifices and responsibilities which these high loyalties involve. He neglects at his peril the intensive culture of his own personality.

Culture is a word that is too often used loosely and superficially. It is a much abused word, whose inner meaning we would do well to recall. No other expression quite takes its place. It is more than mere learning. The man of culture is not

“The book-full blockhead, ignorantly read,
With loads of learned lumber in his head.”

Nor is scholarship a synonym. The scholar does magnificently his one great task, but his labors are restricted; his path is narrow; he is notoriously short-sighted, though he sees with almost uncanny clear-

ness of vision the objects that come within range of his periscope. Nor is culture to be confused with the polish, the finish that fine society imparts. These things belong to the face, the skin, the outer deportment. True culture is a refinement of mind not of manners. Culture is soul enrichment.

What has this to do with pastoral experience? Much, every way. It is our business to grow greater souls. If we would plant for eternity we must plant broadly and deeply in the infinite faculties which God has given us.

Why is this man of fifty seeking a pastorate, feverishly anxious, hunting up and down the land? He has been faithful in all the outer business of the church; he has labored incessantly in every position he has occupied. Why is he idle now and troubled in heart? In a great majority of cases the answer is easy: his soul is dry. It has not grown. It has not been properly fed.

One of the most searching questions is this: Does the preacher's thinking enrich his personality? Does he seriously attempt the exercise of the meditative spirit? Meditation is a means of grace and a mode of inspiration. It lies at the farthest remove from idle day-dreaming. To-day as long ago the reverent soul feels the afflatus of the divine passion as it ponders upon sacred themes: "While I was musing the fire burned; then spake I."

Through the practice of meditation we come to appraise things at their true price, to estimate them at their divine judgment of value, to relate them in

their ultimate proportions. The shallow appraisals of the crowd then no longer move us. The clamorous cries of the market-place do not vex. Dives is shorn of his wealth and Solomon of his glory. Even the stones of the temple may crumble into ruin; but revealing voices speak to us of the goodness of God and the greatness of man, of the beauty, holiness and infinite sweep of the inner life. We hold ourselves steadily within the realm of the larger values.

The minister who grows in this manner is a thinker and more or less of a seer. In his thinking he ardently assails the strongest fortresses and captures them. He learns to abominate scrap work and shoddy work. He refuses to "play to the galleries." "But," men say to him, "is not sensationalism justified by its results? It may be cheap and flimsy but see how it gets the crowds." Yes, and it may keep them. It does not get genuine results; it never can win the enduring results. It fails utterly to create any permanent values. Strong, solid, Christly work, buttressed by the effective vigor of a redeemed personality, is the divinely appointed means to lasting spiritual triumphs.

IV

The Christian is not alone a person, but a redeemed person. The possibilities of his redeemed personality he should prayerfully and constantly consider. They are possibilities which are limitless. In the sphere of ordinary life growth in personality

means simply that man realizes himself more and more fully and gives himself more and more freely. But with the Christian a new prospect opens:

“Ere he gain his heavenly best
A God must mingle in the game”

The redemptive process means the incoming of God. His Holy Spirit becomes the divine reënforcement of all human strivings. The loftiest personalities in the world's history are the Christian personalities. The barriers of sin and selfishness which prevented the attainment of true selfhood are battered down. The man has now his great chance.

Selfishness has devoured men. Low aims have dwarfed their manhood. Through all the ancient world how complete is the failure of the human soul to win the gracious personality which is the fulfillment of life and the crown of rejoicing. Amongst all the peoples of the pre-Christian world a little group of Stoics stand as the sole witness to the possibility of a noble development of the personal self. Yet, their repression of the sympathetic impulses, and their failure to sound the sacred deeps of the affectional nature, proclaim the futility of their struggle.

In modern times the conditions outside Christianity, and even in so-called Christian states, is hardly less heartening. The human unit counted for no more with the twentieth century war-lords than with the

builders of the Great Pyramid. The pessimist is prone to give over the battle at once:

“For alas! he left us still retaining
Shreds of gifts which he denied in full,
Still these vex us with their hopeless straining,
Still the attempt to use them proves them null;

“And on earth we wander, groping, reeling,
Powers stir in us, stir and disappear;
Ah! and He who placed the Master-feeling
Failed to place that Master-feeling clear.”

Even Browning, on some depressing day, wrote:

“For man can use but a man’s joys
While he sees God’s.”

and

“Most progress is most failure.”

These words bear an element of truth. The Almighty has not failed to place the master-feeling clear, but man, by reason of his own imperfection, has certainly failed to find the master-feeling, the clue to the higher ranges of his being. Again, most progress is most failure, if the secondary values have been made primary and the life has been centered wrongly. But progress need not be failure. The master-feeling can be found. The solution of the whole matter is indicated in the saying of Paul: “I have been crucified with Christ; nevertheless I live. Yet not I. It is Christ that liveth in me.” This is, for Paul at least, the whole philosophy of life. It

is the philosophy of the redeemed personality. The value of Paul's preaching, his influence and his work may be measured by his estimate of the person. A Christian personality implies a Christ Personality, a Redemptive Personality.

Paul's entire doctrinal scheme grows out of his profound and personal experience of redemption. Its every declaration is vitalized by the passion of his transfigured self. "I am not my own." "To me to live is Christ." "The spirit of life in Jesus Christ hath made me free." But with Paul this religious experience was a change in the whole man. This freedom was an opportunity for growth. The church, early and late, has taken now a feebler and now a more fantastic view. To-day some sort of redemptive experience is regarded as needful and primary. But such experience, rightly interpreted, implies definite and inner fellowship with a superior redemptive Spirit, and such fellowship can come only as the gift of him who yielded all the riches of his person in a supreme sacrifice upon the Cross, in order that we who trust our persons to him, might be changed and redeemed. What infinite possibilities open before such a life! The life that we now live as redeemed beings, we live wholly and triumphantly "by the faith of the Son of God, who loved us and gave himself for us."

Let me summarize what I have said. In order to become a greater person, and to increase in personal worth and influence the good minister recognizes the value of the personal factor in pastoral service; he

honors his calling; he definitely prepares himself in his inner life for the spiritual leadership which the times demand; he subordinates the transaction of church activities to the formation of living convictions; he deepens his personal self by prolonged meditation, thought and prayer; he appreciates his opportunity as a redeemed soul redeeming souls, and he seeks earnestly an ever closer fellowship with God through Jesus Christ.

The minister should enter into the meaning of these truths with unspeakable joy. One of the most active of our present-day pastors, who holds an important charge in a great American city said to a friend a few weeks ago: "I have been in a hospital for more than a month. For a week or so my life hung by a thread. It was touch and go with me. Yet I felt no fear. In fact I have never been so happy in all my days. The gates of my soul were wide open. I talked with my Heavenly Father. I have learned more about God in that brief month than I ever knew before." That man's entire future, self-ward, man-ward, God-ward, will be deepened and glorified by that priceless experience.

CHAPTER EIGHTEEN

CREATING PERSONAL VALUES

It is the business of the ambassador of Christ to build men up in the most holy faith. He cannot so build unless he himself be so builded.

“As one lamp lights another, nor grows less,
So nobleness enkindles nobleness.”

He who would bring spiritual wealth to other souls must ever be gathering for his own soul's culture treasures of wisdom and character. The tree that bears luxuriant foliage, affording cool shade from the heat of the summer sun and luscious fruit for the joy of man is “planted by the rivers of water.” Fruitage depends on careful cultivation. Souls are won through contact with great souls.

I

The necessity for the achievement of personal values has already been emphasized. If these have been rightly and honorably won they influence other souls upliftingly. All that a minister is, all that he increasingly becomes, in steadfastness, purity, patience, aspiring faith and tender sympathy, is translated into personal impacts upon other lives.

No man liveth to himself. It is the ceaseless task and the highest joy of the minister to give himself to others.

The privilege and duty of creating and sustaining personal values in others is twofold in its character. One requirement is that souls shall be brought into the Kingdom; the other is that they shall be trained and developed. We have considered the first of these in speaking of personal as related to social ministry. The second is hardly less important, yet is sadly neglected.

One thing is certain, the world will never be evangelized unless the leaders of the life of the churches establish a full and effective teaching ministry. Here is a pathetic weakness. In the freedom of friendly conversation many a successful preacher has confessed his disabilities in this direction. "I can bring people into the church," one will say, "and there is no lack of converts, but they disappoint me. So many of them drift away, so many who stay become indifferent. It is altogether discouraging." The lack in all such cases is the paucity of constructive teaching agencies.

Here is a church that added one hundred and fifty members in a single year, nearly all by profession of faith. Three years later, a brief three years later, one of the deacons said with sorrow: "There is not more than a dozen of that great number in close fellowship with the church to-day. The names just clutter up our list." How terrible a thing it is to hurry multitudes into the church year after year and to pro-

vide no adequate means for their spiritual development. They are bidden to the banquet of the Lord and no food is provided. No wonder they starve!

Extended reference has already been made to the educational office of the minister. Let us consider a little more particularly his function as a promoter of the work of religious education. The whole purpose of this movement is practical. Its discipline issues everywhere in a higher form of activity. Its trend is also scientific, its methods careful and exact.

Now the average minister is not altogether in love with such aims or such methods. Both his tutelage and his environment have tended to foster this dislike. In his class-work he is apt to preach, rather than to "draw out," develop, and incite to independent study and research. He is not altogether satisfied with the work of his Sunday school teachers, but he is impotent in the presence of the faults he sees. He follows the *laissez-faire* principle, fondly hoping that everything will work together for good. He is a man of faith rather than a man of facts, and so he believes that Providence will over-rule unworthy teaching and cause it to contribute somehow to his glory.

He finds that many bright young converts fall by the way but he is unable to check the indifference that gradually chills their ardor. The minister expected too much. They could not grow without the means of growth. He expected that all the laws of educational nurture could be disregarded without risk or damage. He expected the sapling to flourish and wax mighty without water or sunlight.

Such a preacher has not grasped the idea that inefficient or shallow training is disgraceful to the church and dishonoring to God. Worse than all this, he is often content with his ignorance. Such an attitude is perilous. No minister who has felt the impulse of modern methods in child-study, Bible-study and teacher-training, can be content with conditions as they are. He feels a divine unrest. He understands that second-rate methods in church and Sunday school cannot build first-rate character or produce first-rate Christians. He appreciates the fact that the best training is none too good, and that thorough training is essential to future power.

This thoughtful man sees clearly that the sins of adult humanity, the sins of personal and corporate life, are not due to natural perversity and depravity so much as to lack of ethical and religious education in the public schools and elsewhere. He finds a clue that leads him down to ground principles. The conviction deepens within him that the need of the hour is the interpenetration of all educational processes by the spirit of religion, and the invigoration of religious instruction by the use of the best educational methods.

It is easy to claim apparent success on the score of many conversions, large audiences, and a glittering array of organizations. These criteria are superficial. The man of conscience must go deeper. He must develop, enrich, establish the religious life of his people. He must be a sort of spiritual architect. The

local church over which he presides should be not only a creator of evangelistic fervors, but a center of soul-building activities. The pastor must in a general way direct these activities. If he refuse to accept this responsibility, one half of the necessary work of his church will remain undone. He cannot, by crowds or enthusiasms or sensational devices, make up for such a deficiency. Sooner or later the weakness will appear.

We err greatly if we suppose that selfishness and greed are the chief signs of the times. The most significant fact of our life is not to be found in the realm of industry nor in that of commerce; it is manifest rather in the zest for culture and in the growth of educational activities. Other ages have been as hungry for gain as the present, but few, if any, have been as eager for knowledge.

The yet more significant fact is the growing and far spreading interest in religious knowledge. We are in the beginning of this great crusade. This in itself is a cause for rejoicing. To be counted amongst the pioneers in a work of tremendous ethical and spiritual promise is a privilege indeed. It is also a task directly in line with our purposes and ideals. If we fail as religious educators we fail in our own calling, and we deserve to fail. Then a glance at the personnel of our fellow-workers awakens faith. We are not ploughing a lonely furrow. Men of the ripest scholarship, the purest character, the finest sympathies, the deepest earnestness, are toiling in this

field. There is every incentive to the true minister of Jesus Christ to enter with heartiest zeal into a life-long study of the issues involved in this new movement.

II

Besides the work of formal instruction of youth there is an unusual chance for every wide-awake minister to capture and steer youthful souls. This is one of the very greatest and most satisfying labors that a modern pastor can perform. Let this matter be emphasized by the use of one or two simple illustrations, taken from the record of personal experience.

A young man, completely "down and out" came to the minister in so sore a plight that he had not money enough left for a night's lodging. He had come from the country three months before, and had failed to find permanent work. He had fallen amongst evil companions and spent the small capital he had brought with him. Convinced of his honesty the minister loaned him the small amount needed, and invited him to the prayer meeting, which was about to begin. He willingly accepted, and was at the church again on Sunday. A few days later he came to return the loan and to announce that he had found a position.

Many interviews with the pastor followed. He gave his heart to Christ; and went back to his home in Indiana to receive baptism and church membership. He said: "I was known as a wild young fellow

down there, and I want everyone to understand what a wonderful change has been wrought in my life. Besides, it will make my mother so happy."

He came back radiant, and soon sent for his church letter. Within the next three years he was promoted again and again in his business life and his growth in Christian zeal and faithfulness was astonishing to all. When he was chosen as manager of a branch office of his business, in Buffalo, he went with a letter from his pastor to a pastor in that city. Some months later a return letter said: "The young man you sent to me is one of the most devoted Christians I have ever known. He soon organized a young men's class which has already grown to a membership of one hundred and fifty. He has a great future as a business man and as a Christian layman."

On a Sunday morning the pastor noticed in one of the pews a little woman and a boy, poorly clad, who paid great attention. They slipped out before he could reach them after the service. The next Sunday they were present again, and he spoke with them and got their address. He called, and found them desperately poor. The husband of this woman was a drunkard, who had deserted his family. There were three boys, two of them finishing high school and working after hours in a blacksmith's shop to help support their mother and brother. The mother "worked out." The visit to the church was due to an impulse of curiosity on the boy's part.

All four became Christians. They took their full place in the church life. The pastor had many talks

with those boys. One of them, on his knees in the pastor's study, gave himself to the ministry of Jesus Christ. When they graduated from high school, the pastor secured for them two scholarships at an Eastern university. They worked their way through and supported their mother whom they took with them. They made a splendid record.

To-day one of the boys is a noble Christian lawyer; one is a successful minister of the gospel; while the youngest gave himself to foreign missionary service. There are lots of promising youngsters of the same sort all about us, who just need friendly help, and counsel at critical hours, in order to grow, and fare upward in the ways of rich and fruitful expansion of the soul.

III

Not only in the work of training the youth of the church, and in the guidance of young souls at special crises, but also in the reënforcement of souls in general, whether adolescent or adult, does the influence of the pastor's Christian personality have its chance to develop personal values.

It is possible by insight and courage to transform a hospital into a power-house. The average church is unfortunately more or less of a hospital. There are so many futile souls, so many anaemic souls. They need the bracing of the divine. They are belated candidates for personality. They have not "arrived." They lack that good-will which is the impelling force

in ethical conquest, the good-will which is ever attaining, producing, energizing.

There are so many small souls, that may be quickened and broadened. As it is, they cannot rise to great occasions. They dwell always in the valleys; their lives are tuned to a minor key. As they are they "can neither fly nor go, to reach eternal joys." There are so many confused souls. They are well-meaning people, anxious to be religious but careful and troubled about many things. They have neither the peace that the world giveth nor the peace that passeth understanding. They are victims of the "dehumanizing" influence of a materialistic culture. They lack the poise and power of a Christ-centered personality.

Christianity itself as interpreted by the churches and their preachers, has often shared this anaemic and confused position. It has maintained a negative attitude toward life. Strong and well-balanced Christian personalities produce a joyous and active Christianity. They are the disciples of a faith which has triumphant vigor and abounding zest.

The prophet of the living God will seek to form and fashion greater souls. This was the divine work of the Great Physician. The Gospels record many personal conversations of Christ; they report few public discourses. More than this! His public utterances have all the directness and vividness of private intercourse, where soul faces soul in intimate personal relations.

Everywhere in those matchless conversations of

Jesus and in those more public utterances there is evident the same profound sense of the worth of the person; the same keen knowledge of human frailties and possibilities; the same utter disregard of adventitious circumstances, of influence, wealth and station; the same tender and thrilling appeal for the establishment of intimate personal relations with the Father in Heaven. He saw in every soul the possibility of a perfected personality. He studied souls.

Christianity is not a dainty culture for subjective saints. The church is not simply an ambulance nor a laboratory nor a workshop. The prayer service should not be a spiritual dissecting-room. A recent critic has said that the modern church is "sapped by private pieties, congregational busy-ness, diletante theosophies, romantic philanthropies!"

The air in many churches is simply stale. The souls of too many church members are lighted by oil lamps, which smoke. They are excellent people, devout, regular, dependable in matters of churchly routine. But you cannot read by them! Their personal life lacks vividness and compelling energy. They need to be electrically lighted. They need that joy in the Holy Ghost which made the humble saints of Philippi and Colossae a conquering force for righteousness. Yes, we need to recapture the glowing gladness of Christ's world, with its clouds drenched in golden glory and its flowers of joy bursting from the very rifts of the bruised reed.

One of the most fascinating writers on Italian life and the history of Italian cities, regarded as an

authority on such subjects, was spending a few weeks in Boston. His brother brought him to church one day, and introduced him to the minister at the close of the service. He was invited to call at the minister's home, which he did. Something in the sermon on Sunday had impressed him, and he spoke of it. This gave the opportunity to lead the conversation into a religious vein, and before he left an earnest plea was made, and he did not resent it, to give his heart to Christ.

A few days later he wrote, asking for an appointment at the pastor's study. Several serious conversations followed on different occasions; and the two prayed together. It all resulted in his making a surrender of his life to Jesus Christ. Also, he had been strongly addicted to the liquor habit, but he gave his promise that he would reform entirely from this evil.

Several months afterwards there came a very beautiful letter, written from his villa in Sicily, in which he said that the last conference with the minister had been the turning-point in his life, that he had great joy in his Christian experience, and that he had faithfully kept his pledge of entire abstinence from intoxicants.

This personal instance, out of many that might be given, is described here simply to illustrate the fact that many persons who seem absorbed in interests quite alien to religion, have needs, sometimes poignant needs, which the minister may satisfy completely with the blessed message of the gospel. To

be everlastingly on the lookout for souls that he may help is his sacred privilege.

There are wise-hearted laymen who may set him an example in this particular. A princely layman of London and recently President of the Baptist Union of Great Britain said to me in the course of personal conversation: "We have a business man in our church, an important man, but cold and reserved in manner. I had never seen him at prayer meeting. Sometimes I doubted whether he were really a Christian at heart. Some time ago, however, a splendid young fellow told me that a few months before he had passed through a terrible spiritual crisis. Just at that time this keen business man who had noticed the anxious look on his face, had come to him quietly and privately. His evident sympathy drew from the youth the story of his temptation and trouble; and then, with tender counsel and brotherly affection the elder man so buttressed the soul of that young man that, as he himself said, it had changed his whole life." The man who related the incident added: "I misjudged that man because I little knew the wonderful depths of his personal life. I have since learned that he is constantly studying how he can most wisely help souls in need."

Thus by teaching and training the members of the church in the ways of spiritual knowledge and service, and by ceaseless effort in the strengthening of those who are in spiritual need, the minister fulfills his mission in the culture of souls.

CHAPTER NINETEEN

BEAUTY AND STRENGTH

I

The portrait of the preacher has been drawn by the old-time prophet: "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth." Another portrait and seemingly a very different one is suggested in the challenge of Paul: "Quit you like men! Be strong!"

In the temple of Greek national life Sparta erected the pillar of strength and Athens that of beauty, and about those twin columns there was builded the fair fabric of Greek civilization. So a race of heroes peopled the glades and groves of the Aegean Islands in the early days. Yet that beauty had no warmth, and that strength was often brutal. Theirs was a pagan culture.

"Strength and beauty are in thy sanctuary," sang the Psalmist. He spoke of the strength of righteousness; he told of the "beauty of holiness." Here is the standard for the minister of to-day. Each virtue needs the other for its divine completion.

A man of God is walking, calm and erect, toward

the westward hills and the sunset glory. It is the evening time of life for him, and the light of heaven shines in his clear countenance. For many years his presence has been a benediction to all those who have felt the touch of his hand and heard the music of his voice. Like John the beloved he has been employed in teaching men to trust and love each other. Whatsoever things are true and lovely and of good report, this man, in honor and in praise, has been ever thinking on these things and teaching them to others. This is not a fanciful picture but a living portrait. All of us have known such men, in the ministry of our Lord.

A man of God is leading other men to battle for the eternal verities. He is armed with the breastplate of righteousness and carries the sword of the Spirit. He is "strong in the Lord and in the power of His might." His courage inspires other souls. He fears not to walk the waters nor to smite the servant of the high priest. He is as fearless as was Peter on the Day of Pentecost. We have all looked upon such men in our own time and thanked God for their ministry in pulpit and in parish, and also in the church's wider fields of action.

A man of God is struggling bravely in the midst of things. His soul is aflame with the joy of conflict in the cause of truth. He faces foes seen and unseen. But he glories in tribulations also. He is a good soldier of Jesus Christ, but we know that he is also God's gentleman and that "neither life nor death, neither things present nor things to come, can separate him from the love of God, which is in Jesus

Christ our Lord." Like Paul he "ministers grace to his hearers" and "makes grace to abound unto all"; and like Paul he stands his ground, nor flinches ever, in the presence of his foes. Such ministers, who are bearers of the two choice vessels of tenderness and valor, we also meet at times, but none too often. They are as princes in the palace of our Lord. Beauty and Strength are intermingled.

They are lightbearers to the on-going generations. They are the heralds of the dawn. They set for us the true ideal of the gospel ministry. Conscious of our frailties and manifold imperfections we follow them as they followed the gentle and the kingly Christ.

The minister who is wise in the ways of the divine leading will guard himself, by prayer and patient effort, from those dangers which mar the symmetry of a well-rounded life. One of these is the courtesy which verges on weakness; the other is the strength which stifles sympathy. The gentleness which is Christlike never stoops to palliate error or condone evil of any sort. The strength which is Christlike never forgets that the spiritually lame and halt and blind need brotherly aid rather than scathing condemnation.

II

Let us consider for a few moments these two pillars in the temple of the soul. Beauty of character should always lure us on to high attainment. The minister whose words are coarse or whose ways are rough repels the people he would reach. Christ's un-

failing graciousness attracted men. The heart of the hard publican was won by the kindly message: "Come down, Zacchaeus, for I want to dine at your house to-day." The children played around him and crept into his outstretched arms. "She hath given even more than the rich and noble" were the words that sang in the soul of the poor widow forever and forever. When the crowds thronged, and the disciples were rude in their strength, repulsing them, the Master made way for broken bodies and longing hearts that need him. So it ever was. Oh, the loveliness of him who was "filled with compassion, because the people were as sheep without a shepherd!" So many were ignorant, so many stupid, so many evil-minded and far astray, so many vain and selfish; yet the Saviour had compassion.

It is not beautiful to be brusque or harsh, nor is it a mark of real strength. Many a minister injures his influence by failing to be beautiful. He takes himself too seriously so he loses both his fineness and his strength. If he really desire the gracious poise of the Christly life he will pray much, and regard his ways with care. "Watch and pray" is the divine command, and nowhere is it of greater significance than here. As prayer opened the gates of the prison, so that Peter came forth in freedom to proclaim his message of salvation, so prayer to-day unbars the prison-gates of selfishness, so that the graces and the splendors issue forth to bless the world.

It is important also that the minister hold himself to intimate communion with noble things, with noble

thoughts and books and men. Memory brings the picture of a choice young priest, a professor in a Catholic theological seminary in New York, who had been spending a year of research work in Rome. His wealth of learning was matched by his great-hearted simplicity. A warm friendship grew up between him and a fellow-passenger on the way from Italy to America.

He spoke one day of the Sistine Chapel. He had been given the privilege of a key and of entry there at any hour. He said: "Many times I have gone there alone in the early morning, when all was quiet and the light was good. I have stretched myself prone on the floor, and looked upward, and studied, even for hours together, the matchless frescoes of the master painter, Michelangelo. Their solemn beauty fairly overwhelmed my soul."

Surely there are few ministers, in this age of rushing life and strange confusions, who would be willing to spend many hours in silent contemplation of an heroic masterpiece of art, embodying such a Biblical drama as that of Angelo's "Last Judgment." Yet the soul expands and gains rare excellence through such contemplation.

Above all, fellowship with the Word of God, and with him whose presence glorifies the Book, brings treasures of riches to the waiting spirit. A mother, whose daily ministry of angelic kindness brought beauty into other lives, spent a full hour each morning alone with her Bible, in meditation and in prayer. That was a sacred hour to all members of

the family, for beyond that locked door was a holy of holies. Then she would come forth for the day's labors, cheerily, as one who has heard some wondrous piece of news; and her sweet face was radiant with "the light that never was on land or sea." In sheer beauty of character that mother was one of the chosen saints of God.

We admire our doughty contenders for righteousness. Do we as ambassadors of Christ study also with reverence, and seek to become, mediators of peace and dispensers of consolation? Therein is beauty. See that old Cathedral! The ivy clings to it lovingly, clothing it with green. The birds build their nests in its towers, and sing their happy antiphonies from turret to turret and from spire to spire. Hear the sacred call of the chimes far, far above you! The ploughman working in the field hears them and wonders why his spirits grow at once more buoyant and more free. Within the sacred pile the works of the masters hang upon the walls and in the chapels. The spirits of great artists are incarnate in these superb paintings. The burning incense invites to holy worship. The throbbing strains of the exquisite music floating forth on airy wings, charm the senses.

All these to the casual eye are adornments only. Strip them away! Hush the song of the birds, the chimes, the music of the choir. Rob the building of every grace and ornament that the genius of the architect has devised. There remains a heap of granite and marble, awful in grandeur but cold as the grave. The Puritans did this very thing. The Puri-

tan temper is iconoclastic; the Christ spirit is illuminative.

That spirit expresses itself in beautiful ministries springing from the beautiful character within. The shepherd of souls, as he goes about amongst his flock, becomes an apostle of "sweetness and light." Having the Christly vision he beholds beauty in the lives of others. His ideals steadily broaden and brighten, and his growing life enriches other lives abundantly. This passion for beauty, not pagan nor simply aesthetic but Christly, is one of the very greatest needs of our ministry in this day. God knows, there is enough of ugliness and grossness everywhere about us! Shall not our rising ministry be one of grace and joy, giving to men the entrancing vision of heaven?

Frederick Denison Maurice, whose books are still read eagerly by seekers after spiritual riches, was a kindly friend of the everyday man. He preached to small congregations in his church in Lincoln's Inn Fields, in the heart of mighty London. But his lovely life was spent in quiet and sacrificial service. He was never a blustering critic; his influence was that of the sunlight, not that of the tempest.

When he died the sons of toil, the children of the people assembled in vast numbers. It seems incredible yet it is true that his funeral was the largest that England had known since that of the Duke of Wellington, forty years before. All of London came to do honor to this humble man of God, and wept at his grave, and thanked God for his life. He repre-

sented the finest flower of the Christian faith. It is a dazzling beauty of life that will win the world for God.

III

What shall be said regarding the virtue of strength? Is it secondary? By no means. The cathedral itself is more important for the worship and service of God than the singing birds, the full-toned organ, the rustling vines that mount the walls, or the sculptured forms and pictured glories that adorn the edifice. I have been pleading for those enrichments of life because they are so sadly neglected.

Strength, whether of character, of doctrinal belief, or of efficiency in service, is being urged on every hand by wise men and teachers. The insistent note in all departments of life is that of energetic forthputting of power. Even the lower types of fiction set forth the worth of the "strong" man, the primitive man, the "cave man." Strength is the ideal of muscular force, physical vitality. So also in business and industry. Success through strength and struggle forms the theme of a thousand stories of the rise of men from poverty to positions of commanding influence, which are described in our popular magazines. "Be strong and active" is the motto of America.

There is a charm in the challenge of life. How many staunch souls all about us, with the fires of

youth burning in their blood, greet life with glee, welcome its struggles and splendors with a shout of confidence, and bound into the arena, eager for the chance to enlist their strength in the seething contest, panting to drink in all sensations, to win great victories, to feel the thrill of all the wonders and mysteries of our many-sided life.

Surely the young minister, redeemed by the blood of Christ, called to the highest form of service, trained for his chosen work, and driven by the Holy Spirit, should need no summoning voice to wake his energies. Such a chance as never faced the hearts of youth in all the history of the world is here and now. If the lust for vigorous life lures to achievement in all other realms, shall those who have given themselves to the supreme task be laggards in their zeal?

Farwell Buxton once said: "The longer I live the more fully am I convinced that that which makes the difference between one man and another, between the weak and the powerful, the great and the insignificant, is energy, invincible determination; and then death or victory." With all my heart I beseech you to cultivate the will to live mightily for God. Encourage the full activity of your soul—imagination, intellect, emotion, purpose. Promote the ceaseless energizing impulses of the body, the mind and the spirit. While you live live with vigor. Life is intended to produce triumph, not defeat. It is the aim of the sap, flowing up through the tree, to produce the finished fruit. It is the aim of the vital en-

ergy of the man, flowing through his veins, to produce a completed work, a perfect fruitage.

"Genius," says a great French writer, "is intensity." If this be true it is possible for any one of us, possessed by the power of the Holy Ghost, letting him have his way with our life, to become a spiritual genius. It is intensity, attention, concentration, the whole man utterly devoted to the service of the empowering Christ, and doing the task that faces him, which gains our Lord's approval and the victor's crown.

We live in a marching world. The man of strength is the man of the hour. Other worlds, perhaps, for languid souls, but our day and our world for those who work and conquer. Men build fortunes on bold strokes of brutal policy, on the wreck of the weak and ignorant, on profiteering ventures, on the feebleness of native races. There is little integrity in the strength of the selfish. They force their way to power by selfishness and greed.

We belong to a spiritual kingdom. Our domains are greater within than without. Let us strive to be uncommon men rather than merely successful men; and let us never be easy-going men.

The world must be gained for Jesus Christ; and the ministers are the elect leaders in the war of conquest. The multitudes are longing for the touch of a compassionate hand, for the sweet sound of a sympathetic and saving voice; let beauty have its way with us. The multitudes are bound by ignorance and suffering and sin; their chains must be broken and their

souls delivered; let us go from strength to strength in valiant service. The promise to the faithful servant is sure of fulfillment: "He shall dwell on high; his place of defense shall be the munitions of rocks. His eyes shall see the King in his beauty."

CHAPTER TWENTY

HIGH FIRES OF THE MYSTIC LIFE

I

In Walter Pater's delineation of "Marius the Epicurean" we have a fascinating picture of a splendid young Roman of wealth and rank in the days of Marcus Aurelius. Coming to the Imperial City at the most susceptible period of his life, with his mind alert for every new impression, he sets himself to the quest of finding the way of wisdom and the temple of truth.

He studies the teachings of the simple, patriarchal cult, the "Religion of Numa"; the faith of Aesculapius, accenting the religion of bodily sanity as the chief gift of God; the speculations of the later sophists; the counsels of the school of Cyrene, advising a "harmony of the soul with the soul of all motion in things, securing a constantly renewed mobility of character"; and the Stoic attitude, showing no zeal to pass beyond the flaming ramparts of the world but possessing a vast accumulation of intellectual and moral treasure. He even explores the by-ways, testing the false ideals of cynic and sceptic. Everywhere he finds mediocrity, though in the nobler of the Stoics this mediocrity has become golden, a princely chalice held by choice souls.

Then he meets Cornelius, a Christian youth who is a soldier of the Twelfth Legion; and as friendship deepens between them he comes to recognize in him a knight of the new chivalry. The conversations with Cornelius, with their wide prospect over human and spiritual horizons, cause him to review the isolating narrowness of all other schemes of life, the barrenness of all other religious systems.

Cornelius introduces him to the members of the church in Cecilia's house. He has ever been dreaming of perfection; now his dream begins to find action and reality. He discovers that the highest Platonic dream is lower than any Christian vision; and that the power of the Christian vision in its every aspect has an infinitely sustaining strength. These people, he notes with profound interest, are cheerful amid difficulties, serene in the face of persecution, strangely self-regardless, passionately devoted to the ills of others.

Why is it, he asks, that these persecuted Christians, and especially the young men of the faith, face life and are glad? They have the light of a "knowledge without parallel in the older world." They draw water from invisible reservoirs, and so are persistently fresh and buoyant in the midst of a jaded world. They utter a credible message which has the ringing resonance of the divine about it. Their daily tasks are done easily and with joy because an unseen Companion seems ever to be by their side. Even their faces are illumined by a brightness which gives beauty to the plainest features. They

bear an enlivening message of hope, "a message from beyond, regarding the place of men's souls in the sum of things, moulding anew their very bodies and looks and voices now and here." There is a cleansing flame at work within them which seems to make everything else that Marius has ever known look vulgar and mean. Their simple yet mystical language is like the movement of a mighty spirit about him.

Particularly, it was the marvelous hopefulness of Cornelius and his Christian comrades and their assured control over the future of their lives, that most captivated the Roman youth. A great new hope had risen on the aged world. These people, most of lowly rank, but some of superior station, saw visions and dreamed dreams. But day by day they translated those heavenly experiences into the fullness of active life and ministry. They were mighty for good because they were mighty with God.

This story of the acute and cultured Roman has been related in some detail, because it rightly attributes all the glory of the Christian life to constant fellowship with the unseen world. Herein we may find our crucial lesson for this day in which we live. There can be no high fires of devotion without such mystical communion. Only he who dreams fair dreams can do great deeds.

II

We are not lacking in common sense. It is a primary American characteristic. It abounds in busi-

ness and in industry, in the home and in the school, in social and in civic life. I have called attention to its very great value in the life of the minister. Nevertheless I love to meet those rare people who have little common sense. I rejoice in fellowship with dreamers and idealists, but they are so seldom met with in these days. Practical people have elbowed the most of them out of existence. The engineer has taken the place of the poet. Common sense has become too common; it is too often coarsened and vulgarized.

It is so in our religious life. Church work must be systematized. Philanthropy must be organized. Sermons must be pragmatized. Otherworldliness is taboo. We want our heaven here and now. The mystical elements of faith are visionary and tiresome. Plain people, practical methods, popular sermons, and the glorification of statistics are the four chief pillars of too many of our churches. What fellowship have these with spiritual insight, mystical ideas, communings with the Unseen and the divine revelations of grace? The disciples of "punch" and "pep" seem to rule the present order. The eyes of faith look and long for the coming of the apostles of vision and enlightenment.

The mystical element in religion concerns itself with the divine illumination. It does not destroy but orientates while it ennobles the practical. Such preachers as Paul and Chrysostom, John Wesley and Phillips Brooks, were prophets of the mystical, although they were also men of practical power.

Consider some of Paul's exalted phrases. They seem like visionary exaggerations to many in our day. He speaks of "the mystery of godliness," "the unsearchable riches of Christ," "the unspeakable gift," "the incorruptible crown," "the mystery of the riches of the glory . . . which is in Christ," "enriched in everything to all bountifulness," "the everlasting consolation," "the exceeding glories of his power," "the exceeding riches of his grace," "the exceeding great and precious promises," "the unsearchable judgments," "looking for the glorious appearing of the great God, our Saviour and Lord Jesus Christ," "the abundance of his grace," "blessed with all spiritual blessings in the heavenly places in Christ," "made to sit together in heavenly places in Christ Jesus." These are a few of the words that leap to one's memory in a moment. They are the marks of a mystical faith, and as well of a victorious faith; for the unseen and spiritual, mediated by the souls of devout men, become the creators of practical effort and conquering efficiency.

Paul states the case for such a faith very definitely when he says that "we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew," and goes on to affirm in ecstasy that "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Here is the clear pathway to the mystic life in God.

The gospel of our Lord is saturated with such expressions as those that have just been quoted. It has sweep and vision and irrepressible enthusiasm. Contrast with such words, which reflect "exceeding great joy" and "full assurance" of faith, our modern religious conversation, and especially our effort to be popular and "practical" in our preaching. We try to be proud of the fact that our sermons do not deal with any "heavenly Jerusalem" but with the city in which we live. This is true. Our messages tickle the ears of a moment's multitude; but too often they are shorn of all glory.

No earthly city has ever been helped or heartened, nor any group of people been thrilled with new life, except by virtue of celestial power. We must commune with heaven, and draw the sources of our loving ministry from heaven's courts, if we would sow the seeds of heaven in men's souls, and make our earthly cities clean and fair.

III

The minister's message is a mystical message. Do we realize how completely the mystical envelops and interpenetrates the Christian faith? The astonished question of the old-time Jewish ruler, "How can these things be?" still stirs the heart of him who ponders on the things of Christ. Baffling to human understanding are the winds of the Spirit and the ways of God.

Consider the sweep of great events in the Holy Life. The divine birth with its chorus of angels; the

baptism with its opened heavens and descending Spirit; the transfiguration with its celestial rapture; the miracles, proclaiming the triumph of the unseen in the realm of the physical; the sacred Supper with its infinite consolations and Christly intercessions; the Cross, the riven tomb, the fellowship of mortals with the risen Christ; the ascension mount with its glories; the Pentecost of flaming power, are climactic moments in the unfolding of the Divine Drama. With these mystical events the minister communes.

So of the doctrines of our Faith. Shall the Most High become man and tabernacle amongst common folk? Shall the Holy One stand in the very place and stead of sinful man bearing within his earthly body the immeasurable ills and sufferings of frail humanity? Shall this Son of the Eternal bear the buffetings of cruelty, and die; and burst the bonds of death and come forth in bewildering beauty to attest the victory of the infinite light and to bring new promise of a radiant immortality for man? Shall this incarnate God give life to all who enter into fellowship with these astounding truths? This body of mystical doctrine the minister proclaims.

How can we by any mere intellectual standard explain the facts of the Christian experience? These concern the enabling Christ, the full yielding of the human person to the Divine Person, the coming of the New Man through the re-centering of the soul, providing a new birth, a new outlook and a changed life. They concern the presence of a new and empowering agency within the man, definitely opera-

tive; and the constant inner renewal and growth of the man through this inexplicable spiritual guidance: "Though our outward man perish yet is the inward man renewed day by day." To the reality of these mystical facts the minister bears witness; and he labors to secure their actual functioning and fulfillment in the course of his ordinary daily tasks.

In like manner the great faiths of the soul are altogether beyond the power of our poor understanding to explain. Such is our faith in Jesus Christ as Redeemer and Lord, a faith producing ceaseless altruistic service. Such is our faith in the competency of the Holy Spirit to purify and enlighten the soul. Such is our faith in the power of the gospel to transform, to civilize, to cleanse, and to redeem. Such is our faith in the power of prayer to bring all things to pass through the mercy of him who is "nearer to us than breathing." Such is our faith in the unseen world, in its practical reality and unimaginable splendor. Such is our faith in the over-ruling grace of Christ which causes even tribulations and sorrows to work out for us an "exceeding and eternal weight of glory." All these impossible faiths are the minister's meat and drink.

We might speak also of the virtues which adorn the Christian life. Think of the peace which is bestowed by the Son of God and is "not as the world giveth." Think of the love that surges in the heart and that neither height nor depth, nor powers nor principalities, nor life nor death can banish or destroy. Think of the hope that "entereth into that

within the veil," the faith that is "the evidence of things not seen," the patience that conquers every ill, the courage that fears no seen nor unseen foe; these are the everyday possession of the humblest saint of God. They are not fleeting and fleshly qualities; they belong to that mystical order of which the minister is the chosen apostle.

Thus in the chief events of the gospel story, in the vital Christian doctrines, in the common facts of the Christian experience, in the achieving faiths of the redeemed man, and in the ordinary virtues of the Christian soul, we encounter everywhere the touch and thrill of the mystic life and hear the sweet voices of the better world, the country of our dreams.

It is in this constant communion with the unseen that the minister of Christ has his great chance for service to sin-burdened souls. Here is a supernal summons to a task so lofty that the charm and wonder of it fairly bewilder the imagination. While other men are called to petty duties in the realm of sense he has the opportunity to bring the treasures of the heavenly mansions to the souls of needy folk.

As a matter of fact people do not need the preaching that putters around amongst the flesh-pots of Chicago and New York. They need a vision of the Holy City. They need to have unfolded before them the significance of the unseen. They are restless, defenseless, helpless, empty-handed, yet though they may know it not, their hearts are hungering after God. They are akin to the multitudes for whom Christ was "moved to compassion" and to whom he

brought the riches of God. What a chance has the minister of to-day!

The most urgent need of the church, far surpassing every other need, is for leaders whose discipline, imagination and deep insight into spiritual things shall enable them to make God real to men. If heaven be brought down to earth, if "the ineffable glory" shine in the hearts of men, then will they speedily become good fathers, good citizens, and energetic cleaners-up of our unlovely earthly cities.

Moses, the mystic, saw God's glory in the bush and heard God's voice. Then he went forth to organize a revolution and to save a race. The preacher who renders visible to men's hearts the invisible things of God possesses the mystic power that transfigures human lives, and helps to build Christ's spiritual kingdom here and now.

IV

"Make full proof of thy ministry!" The single sermon, the deed of love, the hour of prayer, the entire life should bear in their bosom an enkindling emphasis of truth, a ringing message of faith, a psalm of joy, a high resolve, a song of triumph, a testimony to the mystical union of the soul with God.

To declare the living Word, to echo the thoughts of Jesus, to point men to the wicket gate, to wage uncompromising warfare against evil, are duties that demand bold leaders made mighty by thorough discipline and culture; and, beyond all else, abiding in intimacy with the unseen. Every such man is a pillar

of strength, an oak upon the mountain summit, a fortress unassailable, a Gibraltar, bearing unharmed the shocks of the world's lifetime.

The glorious task needs neither the monk in his oratory nor the ascetic under his banyan tree, neither the priest of a soul-enslaving hierarchy nor the clerical dilettante, neither the purveyor of meaningless platitudes nor the sensational news-monger and social agitator; but always, and especially at this moment, the age and the church alike need the revealer of God, the preacher of righteousness, the herald of the everlasting gospel.

A man of kingly mien comes quietly into the world's life. His garments smell of myrrh and aloes from the ivory palaces, where the saints in glory are made glad. His voice is rarest music. His words are wisdom. His touch is health. His character is truth. His spirit is love. His message changes human lives. His mission is the world's redemption.

I believe that he will have his way with men. I believe that the Twentieth Century will be Christ's century. I believe that the shadow of the Cross will hallow every highway of this earth. I believe that Christ will win. Be it ours to help him win!

Give ear to the royal mandate. Hear the Divine challenge. God's battles must be fought by us on earth; but only through communion with the eternal life-values. "Fight the good fight of faith! Lay hold on eternal life! . . . I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, that thou keep this commandment without

spot, unrebukeable, until the appearing of our Lord Jesus Christ . . . who is the blessed and only potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto . . . to whom be honor and power everlasting. Amen."

THE END

